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# The Outlook of Missions

CONTINUING

THE HOME MISSIONARY BULLETIN, THE OUTLOOK OF MISSIONS  
AND THE WOMAN'S JOURNAL.

ISSUED MONTHLY IN THE INTEREST OF MISSIONS.

HEADQUARTERS: REFORMED CHURCH BUILDING, PHILADELPHIA.

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## FORMS OF BEQUEST FOR MISSIONS

### For the Board of Home Missions.

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of \_\_\_\_\_ dollars.

### For the Board of Foreign Missions.

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Elder Joseph L. Lemberger, of Lebanon, Pa., is treasurer, the sum of \_\_\_\_\_ dollars.

SUBSCRIPTION, FIFTY CENTS PER YEAR, PAYABLE IN ADVANCE.

SEND ALL REMITTANCES TO THE OUTLOOK OF MISSIONS, 15TH AND RACE STS, PHILA., PA.  
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## The Quiet Hour



Thine eyes shall see the King in His beauty;  
they shall behold the land that is very far off.  
—ISA. 33: 17..

“Disappointment—His appointment—  
Lord, I take it then as such,  
Like the clay in hands of potter,  
Yielding wholly to Thy touch.  
All my life’s plan is Thy molding,  
Not one single choice be mine;  
Let me answer unrepining—  
Father, not my will, but Thine.”

Christ *for* us must be supplemented by Christ *in* us. Christ the pattern is a necessity but, in order that that pattern may be reproduced in our lives, the living Christ must take up His abode in our souls.

—CHARLES H. BRENT.

Education has the consequent task to-day, as never before, of preparing men to enter intelligently and unselfishly into a *world* life, and not merely into the life of community or state or nation.

—HENRY CHURCHILL KING.

Send forth your heart’s desire, and work and wait;

The opportunities of life are brought  
To our own doors, not by capricious fate,  
But by the strong compelling force of thought.

—ELLA WHEELER WILCOX.

Every joy and sorrow in our lives is a landing place, with an ascent and descent on either hand, from which we must either go upward or downward.

—WILLIAM PENNEFATHER.

“Enough to know that through the winter’s frost  
And summer’s heat, no seed of truth is lost,  
And every duty pays at last its cost.”

Music is a pattern and type of heaven, and of the everlasting life of God which perfect spirits live in heaven; a life of melody and order in themselves; a life in harmony with each other and with God.

—CHARLES KINGSLEY.

One degree of temperature makes all the difference between a train standing still on the track and a locomotive bearing its freight across the land. Many of us need just one degree more to make our lives tell for God and our fellow men.

—A. B. SIMPSON.

Breathe on me, breath of God,  
Fill me with life anew,  
That I may love what Thou dost love,  
And do what Thou wouldst do.  
—EDWIN HATCH.

God’s eternal purpose concerning this world should be so engraven on our minds and hearts, that no doubt can ever arise as to the fact and nature of His plan, the destiny of the gospel, or as to our duty.

—ARTHUR T. PIERSON.

“I hear Thy voice of promise:  
‘In a way they have not known  
I will lead the blind and make darkness light,  
And will ne’er forsake Mine own.’  
So though the pathway I cannot see  
I’m safe in the dark if I walk with Thee.”

The business of life is *service*. The crown of life is being,—the Christ-like quality, the Christ-like power, the Christ-like joy. It does not matter what you do, so that while you live you serve. The secret of power to serve, in highest ways though it may be through humblest means, is the presence and potency in you of “the mind which was also in Christ Jesus.”

—PHILIP S. MOXOM.

A nation, like an individual, is strong in proportion as it possesses virtue, and weak if it lacks it: Character is the power of endurance in the group as well as in the person. The nations that have fallen have decayed morally before they have failed physically. If our nation is to endure, it must stand for eternal principles and clothe itself in their strength.

—WILLIAM JENNINGS BRYAN.

When I stake off the outer things  
That, thronging, drag me fifty ways—  
The busy needs, the little stings  
That hum about my usual days—  
I come into a secret place  
And meet my true self, face to face  
—RICHARD BURTON.

Remember Thy mercies, and fill my heart with Thy grace, Thou who wilt not that Thy works should be void and in vain. Turn not Thy face away from me; withdraw not Thy consolation, lest my soul become as a thirsty land to Thee. Teach me, O Lord, to do Thy will; teach me to live worthily and humbly in Thy sight.—*Amen*.

—THOMAS A’KEMPIS.

# The Outlook of Missions

Our Motto:

THE CHURCH A MISSIONARY SOCIETY.

EVERY CHRISTIAN A LIFE MEMBER.

VOLUME V.

October, 1913

No. 10

WHY A NATION-WIDE CANVASS FOR MISSIONS IN MARCH, 1914?

BY J. CAMPBELL WHITE, GENERAL SECRETARY, LAYMEN'S MISSIONARY MOVEMENT.

**W**HAT has led the leaders of all the Protestant Churches of America to plan for a simultaneous canvass for all Missions and Benevolences next March? And what are some of the results that may reasonably be expected from this great combined effort?

One of the most powerful arguments for the simultaneous canvass on the part of all Churches is undoubtedly the marked success that has attended this plan in three different denominations. The first denomination to try out the plan was the United Presbyterian Church. By the simultaneous canvass of that whole body, with 1,000 congregations and 142,000 members, during the month of March, 1912, they made an unprecedented advance of about 30% in a single year in their total missionary receipts, even though they were already at the top of the list of the denominations in their per member gifts to these objects. Of course, they did a great deal of educational work in preparation for their simultaneous canvass. Missionary conferences, lasting through the most of two days, were held at all of the leading centers of the denomination, some sixty conferences in all. There was also ceaseless agitation by the Church papers, and a vast amount of literature sent out by a special com-

mittee in charge of the campaign. But all of this effort was far more than justified by the splendid results.

Briefly summarized, the canvass increased the regular income of the various Mission Boards of the Church from \$580,169 in 1912 to \$739,452 in 1913, or a gain of \$1.12 per member for the whole denomination in a single year.

This *increase* of \$1.12 is more than many denominations now average as their *total* contribution for missionary purposes, appalling though this fact is. But to appreciate fully the achievement of this one denomination, there must be added to the above figures a large amount contributed by their Women's Missionary Society, and bringing up the total of their missionary giving to \$853,569 for 1912-13, or an average of \$6.11 per member for their entire constituency. The nearest approach to this that has yet been discovered is the Baptist Church of Ontario and Quebec, with 55,000 members, who this past year gave \$220,000 to all missionary purposes, an average of \$4.00 per member. This has been increased from \$103,000 since 1908. Very few denominations average over \$3.00 per member, and the Protestant Churches of America as a whole only average about \$2.00 per member per year to all missionary purposes.



It is also worthy of note that while the United Presbyterian Church added \$1.12 per member for missionary purposes, they also added \$1.07 per member for other purposes, clearly proving that missionary giving enlarges rather than decreases all other Church offerings. The average per member to all purposes in this Church is now \$20.97, which is the highest we have yet discovered for a whole communion.

The other two denominations that made a similar simultaneous canvass in 1913, were the Reformed Church in the United States and the Southern Presbyterian, both of which made unprecedented increases in the amounts subscribed and in the number of churches actually making the canvass. Even during the year of the agitation for this simultaneous canvass, however, the Reformed Church increased its Foreign Missionary offerings from \$107,900 to \$146,020, while those of the Southern Presbyterian Church increased from \$501,412 to \$631,069. This is an increase from \$276,263 in 1907, or a gain of 129% in six years. Offerings for Home causes increased in about the same proportion.

In view of the manifest success of the simultaneous canvass plan in these three denominations, it was very natural for the leaders of the Home and Foreign Missionary Boards of America to decide upon carrying the co-operative principle still further and ask the Protestant Churches of the whole nation to register their practical interest in Missions during the same month. March was fixed upon as being most acceptable to the majority of the Boards involved. Being late in the winter season, it affords time to prepare for such a canvass by thorough educational processes.

Each denomination is doing its best to reach its own constituency through all regular channels, but in addition to this, several hundred interdenominational Missionary Conferences are being held. Over twenty teams of speakers have been organized, making it possible to hold twenty or more conferences in different cities simultaneously, for at least a part of the season. All of these conferences

aim to present the conditions and needs both at home and abroad which call for a great missionary advance. They also show clearly the great advantages of proper missionary education and of the organized personal canvass for subscriptions. There are about 23 millions of Protestant church members in America. To get them to act together, and to act simultaneously, on anything, is a great undertaking. But the responses coming in from many parts of the country indicate general interest and sympathy on the part of pastors and other Church leaders in this United Missionary Campaign.

At the present time, about forty million dollars annually are being contributed by American Churches to Home and Foreign Missionary work of all kinds, over 60% of this amount being for Mission work at home. By this simultaneous canvass, it is hoped that some millions of dollars annually will be added to the income of the various missionary agencies of the Churches. It is also perfectly evident that the Churches can all do their best work by close co-operation, rather than in isolation from each other. "Comprehension is half way to sympathy," and it comes only by contact.

There is in reality a great fundamental spiritual unity among all Protestant Churches, which is only revealed as these bodies act jointly in a great common enterprise.

#### WHY THEY DIDN'T GO.

The Mt. Gretna Missionary Conference took hold. As a visitor for several days the idea behind the "Servants of the King" group especially appealed to me.

Within seven years, four young men were graduated as engineers from the university. Two are now in great industries touching personally the lives of many men, both American and foreign. One teaches in a boys' technical school. The fourth is an expert engineer in a foreign country.

From the same small congregation, with several pastors and many church

officers, none had a personal invitation to be missionaries or missionary supporters. Before entering college they had spoken to each other of definite Christian service—to-day, with exceptional opportunities, their influence is neither missionary nor decidedly Christian.

#### REFLECTIONS OF A BUSINESS MAN.

BY A CHURCH MEMBER.

**S**OME years ago I was called to face a serious question. This is how it came to me. It was the last day of the year. I had gone home from business a little earlier than usual, and was now sitting alone in my library. My mind somehow fell to thinking on last things. I thought of the last day of my life, of the last generation of mankind, and now, by a swift turn backward, I reflected on the last words of Christ before He left the world. Instantly those words stood out before me as if printed in large capitals, "*Go ye into all the world and preach the Gospel to every creature.*" I immediately rose to my feet and walked the room. These words had never so impressed me before. I had been accustom-

ed to raising some objections to Foreign Missions. But here was a plain yet solemn commandment from the lips of Christ. It seemed as if He were in the room, although I saw no form. I cannot describe the strange vividness with which the thought flashed upon me that it was the main business of the Church, in fact, the one thing for which it existed, to carry the Gospel throughout the world, and to do it as quickly as possible. And I reflected, somewhat uneasily, that I was a member of that Church. Then the question came almost as forcibly as if I had heard a voice, "*What does this last commandment mean to you?*"

I again sat down, resolving before the New Year should come to find some light on this question. The light came. Let me state in a few words the conclusion which I then reached, and the experiences which have followed.

If I were a young man, of suitable qualifications, I should certainly feel that this word of Christ was a pretty direct message to myself. I am sure I should not dare, in such times as these, to take up any other calling until I had seriously considered whether I ought not to be a foreign missionary. I am convinced that



SERVANTS OF THE KING GROUP, MOUNT GRFTNA MISSIONARY CONFERENCE.



the next fifty years will be the most remarkable in the history of mankind. The nations are being touched with a common life, and brought near together. I believe, with many others, that pagan systems are soon to meet with rapid and far-reaching changes. It looks to me as if no other field of work was so urgent or so full of promise. If ever God called young men to go to the heathen, I believe He is calling now.

But I am no longer a young man. I am the father of five children, for whose rearing I am responsible. I have come to the conclusion that the last commandment of our Lord has a special application to *Christian parents*. It seems much clearer to me than it used to that children are to be trained primarily and mainly with reference to the work of the kingdom. I hope that each member of my family will come to feel a sort of personal obligation for the spread of the Gospel in the world. And if to some bright son or daughter of our household the Spirit of God shall whisper a special call, wife and I have agreed that we shall not stand in the way. No ambitions for their professional or social or pecuniary success will allow us to hush the voice of the Spirit, and so imperil the very foundations of their Christian character.

On that New Year's Eve I was in very moderate circumstances. Still, I could not escape the conviction that the last commandment included me. As is perhaps usual at such a season of the year, I looked over my habits of expenditure. I saw that I was spending more upon certain luxuries than for the salvation of the world. To my astonishment, I found that I had paid more for a family concert ticket, and two or three times more for an excursion, than I had given during the whole year for the Lord's work in foreign lands. It did not take me long to decide this was wrong management. And so, with the coming of the new year, I adopted the plan of giving a certain *proportion* of my income. This I have found to be delightful beyond expression. The vexed question of "how much" is disposed of, and Christian stewardship has come to have real significance.

I want to add that through the providence of God I have been blessed with some means. The last commandment still rings in my ears, "Go ye into all the world and preach the Gospel." I cannot directly preach, but yet I am sure that I have a very definite part in this great work. If I cannot *go*, I can *send*—and a better man than myself at that. For some time I have been paying all the expenses of a certain foreign missionary. He is my representative on the field. I occasionally hear from him, and I and my family follow his work with great interest and delight. Nothing could induce us to surrender the joy of this service. If I continue to be prospered, I am planning to undertake soon the support of two native evangelists in Japan.

I have now told you what the Great Commission means to me. What does it mean to you? "How much owest thou unto my Lord? Sit down quickly and write."—*The Missionary Herald*.

#### WHAT CHARLES STELZLE SAYS.

In a recent number of *The Outlook*, the Rev. Charles Stelzle, the great unifier of capital and labor, has a very striking article on "Curing Sick Churches." If Mr. Stelzle, who has had a wide experience, is correct in his prescription, then those Boards and institutions in our Church that have been trying to improve their system of administration, must be on the right track, and the future results will prove the wisdom of their policy.

We quote two paragraphs from the article in question, as follows:

"While there is a tendency in some denominations to oppose the erection of bureaus and departments with experts at their head, there can be no possible doubt that before many years the business men who are directly responsible for carrying on the work of the Church nationally will apply to this work the same principles which in business enterprises employ staff men for the carrying out of special programs. A single secretary with a stenographer can no more administer the affairs of a national Church organization in these days than can the old-fashioned



superintendent with his foreman run a big machine shop. The principles of efficiency in industrial life demand that about every fourth man be a teacher or boss of some kind, thereby increasing from forty to one hundred per cent. the efficiency of the same number of men, including the 'bosses.'

"The most successful charity organization societies no longer simply dole out charity in the form of money, food, or clothing. To be sure, this work is still being done, but the most effective work of these agencies is that of teaching people how to help themselves; and in many instances this part of the work requires the expenditure of from twenty to forty per cent. of the income of the organization. Precisely the same principles apply to the work of the great missionary and philanthropic boards of the Church. To the superficial critic this is an extravagant method, but to those who have studied the subject scientifically the organizations which are operated upon this basis seem the most efficient."

It is a wonderful feature in man's constitution that he can find rest only in his highest, in the full culture and activity of all his powers.—J. BALDWIN BROWN.

### "A WINTER AT HOME."

As a sequel to "Trips Abroad," written during the past few years by Miss Rebecca I. Hughes, a member of the Missionary Committee of the Philadelphia Christian Endeavor Union, a series of six interesting talks on the Immigrant has been prepared by the same author for use this fall.

"A Winter at Home" is specially adapted for a Mission Band or Junior Christian Endeavor Society. To societies which order in quantity a special rate of 30 cents per dozen will be made. A copy of "Suggestions to Leaders" will accompany each order. The same offer holds true for the "Trips Abroad," which include "A Trip to India," "A Trip to Korea" and "A Trip to China." Any of the above may be had at 10 cents per copy by ordering from the Mission Study Department, Fifteenth and Race streets, Philadelphia.

Every good and commanding movement in the annals of the world is the triumph of enthusiasm. Nothing great was ever accomplished without it.—EMERSON.



FIRST REFORMED CHURCH, PORTLAND, OREGON.

**INTELLIGENCE AND PRAYER: THE  
ESSENTIAL CONDITIONS FOR  
ACTION IN MISSIONS.**

MRS. E. A. G. HERMANN.



HE value and scope of our work for missions is dependent, first, upon our knowledge of the need; second, our attitude toward that need.

To obtain an intelligent conception of the need both at home and abroad, we must *study* missions. Information obtained from occasional missionary meetings, chance gleanings from Church papers, will not suffice. We must go farther and deeper than that. We must study missions from the widest viewpoint possible.

If it be a foreign nation, to fully understand the needs and opportunities which confront the missionary, we must read the history of the people, study their customs and manners, penetrating below the surface for life motives. Watch the nation in its relation with other nations, and having thus come in close touch with a strange people, we will soon find that distinctions of race and color vanish, for essentially "mankind is one in spirit."

Anything that we do not know is foreign to us. Hence in this light, too, we view the immigrants who come to our shores by the hundreds of thousands. Harbor missions and the immigrant question are dull subjects for most of us simply because we deal with wholes instead of individuals. We almost forget that immigrants are people fashioned just as we are, with thoughts and tastes like ours, who can love as we love, who feel sorrow just as keenly and rejoice just as gladly, who have souls as we have and need sympathy, love and, above all, God, just as much as we do.

To the nation as a whole the coming of these strangers is giving rise to some very interesting political problems. Statesmen take keen interest in these questions, because they know and understand the various forces at work, and to some extent foresee results.

But why is the statesman so interested in the very subjects that we seem to con-

sider too dull for thought? Because he keeps himself informed and wide-awake. The nation, which as a foreign mission subject seems dry enough, is to him one of the vital forces in the world's life and work. Surely the kingdom of Christ should be as important to the Christian as the "kingdom of this world" is to the statesman! Loyalty to Christ should be as strong as loyalty to our native land.

To be bright, alive, wide-awake missionaries we must be intelligent. To gain the necessary knowledge, study missions *systematically*, as you would study astronomy or geography. Read the lives of the men who have helped develop Christian missions in various lands, but above all keep abreast of the times by reading current news in daily and Church papers. Know what the nations are doing *to-day*, for on this will hinge the mission plans for to-morrow. Dean Vaughn says: "Know and you will feel; know and you will pray; know and you will help. You will be ashamed of the sluggishness, of the isolation, of the selfishness which has made you think only of your own people and your father's house."

For true missionary activity, however, more is required than mere knowledge. There must be a close communion with Christ, a yielding of our wills to His will, until His view of life becomes our own. *Prayer* is an absolute necessity for effective missionary work.

China's millions never mean so much to us until we have looked with Christ into the darkness and superstition, until we have seen the hands outstretched for the "bread that perisheth not," and turning to Him have caught the look of divine pity, and in that moment have realized that these men are our brothers; that His "Father forgive them, for they know not what they do" belongs to the Chinese as much as it does to us.

When the sin and degradation that weigh down His heart have become a part of our own burden, then our hands will be outstretched to *help* a fellow-man whether he be white, black or yellow, Jew, Mohammedan or Greek. Not until we have drawn close to Christ, and



reflect His spirit, feeling deeply the ties of the brotherhood of man are we ready for the "Go ye!"

Once we know and appreciate Christ's attitude toward the world, there will be no need to press the command to go and preach; there will be no force strong enough to restrain. The result of our action will be assured success, for intelligence plus consecration generates a power that is irresistible in missions.

#### MISSIONARY EDUCATION IN SUNDAY SCHOOL.

MRS. D. E. MASTER.

**S**UNDAY Schools in their present form are of but comparatively recent date, having originated not much more than a century ago. But the principle of the Sunday School and the object to be attained by means of it are much older. It is designed to assist the pastor and the parent in the religious teaching of the children under their care. Under the Jewish dispensation parents were required to speak to their children of the history of the Church, of the law and the ceremonies of worship which the scribes were to explain more fully in the synagogue. Under the Christian dispensation parents are required to instruct, advise and command their children; while the children are enjoined to obey their parents. Pastors are required to teach all nations, giving the young people who are about to join the Church that instruction which is necessary to discipleship. "Go ye, and teach all nations, baptizing them in the name of the Father, Son and Holy Ghost," implies the instruction of the young and the use of the best means to bring them to understand their obligations to God and the Church. In the primitive Church, the obligation to this duty was felt, and every effort was made to imbue the minds of the young with God and heaven, to teach them that they belong to God, and that to consecrate themselves to Him was the best thing they could do. Out of this grew the catechetical instruction of the young. During the Reformation times the religious education of the young was attended to

in much the same manner, only in addition to family instruction and pastoral catechization, parochial schools were instituted. These schools did, and in some denominations are still doing, much to instill religious principles into the minds of the young, and have helped to make the Protestant nations the leading powers in the history of the world. But it was not until the time of Robert Raikes, who in 1780 started the Sunday School in its present form. You are all familiar with this story, and how and why he started this work. In his walks to and from his work (you remember he was a journalist) in Gloucester, England, he saw how many of the poor children were running wild, Sunday being to them the same as any other day, and he conceived the idea of gathering them together, especially the boys, for the purpose of religious instruction. The plan succeeded admirably, and by giving publicity to the work in his paper, the London papers copied his notices. This awakened considerable interest, and Robert Raikes lived to see the work extended throughout all England. We know what the school has become in America and



SECOND REFORMED CHURCH, PORTLAND, OREGON

the work she is doing. But there is room for a great deal more. So you see that the foundation of the Sunday School was Missions, and the foundation of the Sunday School must still be Missions. And when the question is asked, "Should Missions be taught in the Sunday School?" it is almost as superfluous as was that of a little girl in a conversation I overheard between two little girls. Margaret had a dirty rag tied on a sore spot on her knee. Her little friend Mary had some salve which she told Margaret if she put on would heal the sore. "Shall I put it on the sore or on the rag?" asked Margaret. "Oh, my goodness!" disgustingly answered little Mary.

Mission work gave life to the Sunday School, and to continue that life, and to make it a strong, useful and far-reaching life, Missions should be taught and lived in the Sunday Schools. The question will arise, "How early should the instruction begin?" "How taught?" and "How can Missions be lived in the Sunday School?" The answers are easy. Missionary education can be started as soon as the child starts going to Sunday School and enters the Beginners' class. Indeed, there can be no better time than in early childhood to begin the study of so important a subject, for what is firmly impressed on the child mind, time never erases. In the front part of the Heidelberg Teacher, during the last few months, there have been a number of articles on the "Characteristics of Childhood," by Dr. Jennay B. Merrill. She very forcibly brings out the indelible impressions of childhood. Again comes the question, "But *how* can we teach children such a subject?" "What can we say to them?" You may ask in turn, "How do you teach children other things?" By illustration. Stories that emphasize the work of certain missionaries, and stories that emphasize the needs of certain peoples can be told. Missionary charts prepared by some of the older pupils can be used. And pictures. Pictures, you know, will always appeal to children. And in these days curios can be obtained from missionaries and world travelers, and each little article can be used, that the

lesson given will never be forgotten. Older pupils can be taught by means of maps. A map of the world showing in colors the distribution of the different religions should be hung in conspicuous places. Other maps showing in detail the mission fields in which the Church is especially interested should always be on hand and ready for use. From the book entitled "The Pastor and Modern Missions," by Dr. Mott, I wish to quote the following: "First in importance in the campaign to reach the young is the development of the missionary spirit in the Sunday School. The plan of organizing the Sunday School into a missionary society has been followed with the best results. This society has its own officers, its regular meetings, and its program of work for missions. In cases where this plan is not followed there should be a missionary committee of the Sunday School which will seek to make the Sunday School a real power for missions. Not less than four, and better eight sessions each year should be devoted to Home and Foreign Missions. It is important that the youth become acquainted with the *work* of God as well as with the *Word* of God. Is it therefore too much to have one Sunday School lesson each quarter on missionary subjects, as has been done with reference to the topic of temperance for many years? The plan of giving five or ten minutes to missions each Sunday for six months each year has also worked well in some schools."

In this article Dr. Mott goes on to tell of certain schools that have arranged to introduce in their Sunday Schools publications a systematic series of questions on Missions, and to give each teacher missionary material on which to instruct the class. The questions each week to be few in number, and will not interfere materially with the other Sunday School work. We might object to that and say we have such a little time as it is to get over the lesson for the day, and I suppose some of us never do. But the gain in infusing the missionary spirit in the pupil would be so helpful and put him in such a frame of mind as to make him



more eager and better able to comprehend the instruction on the day's lesson. There is need of introducing missionary manuals as a part of the Sunday School work to be studied by each scholar at some period of his course. Until this lack is supplied, the teacher and missionary committee ought to devise special means for interesting and instructing the scholars. They should avail themselves of the different helps and practical suggestions on subjects which are issued from time to time by the Missionary Boards. Mr. Poorman, who is at the head of the Mission Study work of our Reformed Church, can send you anything on this subject you require, and you need only apply and you will get it.

A missionary section of the Sunday School library should be established and enriched from year to year. That is when there is a library. The school in Huntingdon has been sadly deficient in this respect, but at the present time one of the organized classes has taken up this work, has started a library and is working hard to make this library an efficient one. As it is necessary to keep the most fascinating phases of Missions before the young, constant use must be made of the appeal to the eye. It has been stated that over eighty per cent. of the information that comes to us comes through the eye. And if this is so, you can see the large possibilities in the way of using maps, charts and curios. There must be an outlet for the interest and enthusiasm generated in the school. To this end the scholar should be guided in forming right habits of giving to Missions, praying for Missions, and working for Missions. Teach the pupil that giving to Missions should be done systematically. The rule of laying by each week has great advantages, and results in larger giving. This we all know by experience. In our school, the offering of the last Sunday in the month is devoted to Missions. Since the organization of my class (a class of young ladies) and the use of the mission box every Sunday, we have tripled our offering for our missionary Sunday. That is true not only of my class, but in a number of other or-

ganized classes. You will pardon me for this personal reference, but I am anxious to have you know that I can speak from experience and know how well it works.

And then we must have prayer for Missions. Again I quote Dr. Mott: "Prayer is the greatest force that we can wield. It is a great talent that God has given us. Simply asking or urging people to pray is not sufficient to get them to pray. They must be taught how to pray, and the urgent need of prayer," and the Sunday School is just the place for such instruction. And any person who knows how to pray and who does pray, whether it be public or private prayer, and prays sincerely will also work for Missions. A working Sunday School is a live school, and such a school will not be satisfied to simply hear about, talk about and study about Missions, but will want to *do* or *work* Missions, and a school of that kind will make a live Church. All the Church in the Sunday School and all the Sunday School in the Church.

#### OUR COUNTRY FOR ALL.

This is the title of a short Thanksgiving Cantata by the able composer, Bruno Huhn, and puts into musical expression the spirit of Thanksgiving Day. The cantata is for special use in connection with Home Mission Week, and its rendition cannot fail to be a stimulus to the cause. The Missionary Education Movement has made the cantata an integral part of its plan for "New Americans for a New America," and we can commend its use to all our congregations. A chorus choir with organ accompaniment can render no better service to the Church than by making early arrangements to produce this cantata. Price, 25 cents net.

God paints the clouds and shapes the moss-fibers, that men may be happy in seeing Him at His work, and that in resting quietly beside Him, and watching His working, and, according to the power He has communicated to ourselves, and the guidance He grants, in carrying out His purpose of peace and charity among all His creatures, are the only real happinesses that ever were, or will be possible to mankind.

—JOHN RUSKIN.

**BOOKS WORTH WHILE.**

**IMMIGRANT FORCES.** By William P. Shriver.

How can a writer, facing a multitude of readers and students, present the subject of Immigration so as to enchain their attention? The problem is not as easy as one might think. Ten years ago the books of weight and worth in this field were few. But the past decade, which saw the crest of the immigrant flood in 1907, has seen no pause in the flood of literature called forth by the tremendous phenomenon of the incoming of the aliens and the struggle of the nation to assimilate them. Mr. Shriver has chosen the one angle of approach that could bring his subject with fresh appeal and sympathetic illumination to the people—the picture in warm human lines of the life of the aliens in their old homes and the shock of contrast in the conditions into which too often they are thrust when they enter the American industrial arena.

Chapter one of the book shows the immigrant drawn by "The Lure of American Industry." Chapter two then gives "An Immigrant Inventory," taking the student far afield among the countries and races of southeastern Europe. Chapter three reveals them in "The New Communities" in the United States. Chapter four considers "Perils and Problems," and chapter five sets over against this the ideals of a "New Civic Service." Then rising to a still higher view-point, the last three chapters emphasize the "Religious Backgrounds" of our newer immigration, the "Task of the Church" aiming at adequate service, and the imperative program of "Getting Together" dictated by the situation.

The author has held throughout the note of throbbing human interest, and at the same time the book is so replete with the latest informing facts and so fully illumined with helpful tables, maps, charts, pictures and every device of electric apprehension, that it at once takes a foremost place in the literature of the subject.

Price, cloth, 50 cents; paper, 35 cents; postage, 8 cents extra. Missionary Education Movement, New York.

**IMMIGRATION: A WORLD MOVEMENT AND ITS AMERICAN SIGNIFICANCE.** By Henry Pratt Fairchild. The Macmillan Company, New York. Price, \$1.75 net.

A very valuable and exhaustive treatment of the subject of Immigration. The author first of all devotes several chapters to the history of Immigration from the discovery of America to the present time. Then he considers its causes as well as its effects, the distribution of immigrants in this country, their social and economic condition, as also their exploitation, and the service they are rendering our country. The book contains a valuable bibliography on the subject. The book is timely, well written, and full of instructive

and interesting material. It is well nigh indispensable for a thoroughgoing grasp of the subject of immigration.

**UNCLE SAM.** By Martha S. Gielow. Fleming H. Revell Company, New York. Price, 50 cents.

Mrs. Gielow is the founder of the Southern Industrial Educational Association. She is a dramatic reader and these snatches of hers giving pictures of life among the white mountaineers of the South, readily lend themselves to this purpose. They prove very interesting reading and may be made use of around the family table or at missionary meetings or on other occasions where programs are rendered.

**REPTON SCHOOL SERMONS.** By Headmaster William Temple. The Macmillan Company, New York. Price, \$1.00.

Here is a volume of thirty brief sermons which were first preached to the boys of Repton School, England. It is a most difficult task to preach acceptably to boys. But Headmaster Temple has learned the art. It has been stated that the volume on Boys' Work in connection with the literature issued by the Men and Religion Forward Movement has had the largest sale of that series of volumes. The preacher who speaks to boys usually misjudges his audience. He forgets that he was once a boy and that the message to the boy must be different from that to older folks. These sermons sound the note of the heroic, and are intended to touch the boy during the moulding, plastic period of his life.

Give me fulness of life like to the sea  
and the sun, to the earth and the air.  
. . . Fulness of life ever brings to me  
a more eager desire of soul-life.—**RICHARD JEFFRIES.**

**HOW THE WIND BLOWS.**

My little craft sails not alone;  
A thousand fleets from every zone  
Are out upon a thousand seas;  
And what for me were favoring breeze,  
Might dash another, with the shock  
Of doom, upon some hidden rock.

And so I do not dare to pray  
For winds to waft me on my way,  
Then whatsoever wind doth blow,  
My heart is glad to have it so;  
And blow it east, or blow it west,  
The wind that blows, that wind is best.

—**C. A. MASON.**



# Home Missions

EDITOR

REV. CHARLES E. SCHAEFFER, D. D., GENERAL SECRETARY

## HOME MISSIONS AND THE WEST.

BY JOHN C. HORNING.



A GENERAL survey of a group of Western States by a special committee of the Home Missions Council has brought to light many interesting facts touching the moral and religious condition. The survey covered fifteen of our Northwestern States: Arizona, California, Colorado, Idaho, Kansas, Minnesota, Montana, Nebraska, Nevada, North Dakota, Oregon, South Dakota, Utah, Washington, Wyoming. These States were selected because they are commonly known as "Home Mission territory," and the mission work done in them is under the supervision of denominations represented in the Council.

The survey was designed only to "collect" outstanding facts and reveal "general conditions," leaving the more inten-

sive method of scientific survey to be applied later. Because of the fluent population in these States statistics cannot be final or fixed, but they at least give the present status of society and Church life. We give some facts gleaned from the report of this committee.

### AREA AND POPULATION.

These States comprise 48.5% of the land area of the United States. The population of this region in 1910 was 12,618,355, which is 13.7% of our total population. The population of this region increased 41.7% in ten years as over against an increase of 21% in the United States. This comprises a small percentage of our national population, yet at the present rate of gain there will soon be a population commensurate with the large area. Only three of these States fell below the average of increase for the country, and these were the older



REFORMED PARSONAGE, SALEM, OREGON.

States, while Washington, which led all the States in the territory, increased at the rate of 120.4%, almost six times the average for the whole country. Idaho increased over 100%. The possibilities of these frontier States is suggested by the fact that the average population per square mile is 8.8 persons, while that of the whole country is 30.9. The natural resources of these States give promise of a rapidly increasing population.

#### INDUSTRIES.

We think of the West as a land of agriculture, but mining and manufacturing has largely increased the number of wage-earners, more rapidly than in the country as a whole. The average increase of wage-earners in this region from 1904-1909 was 29.5%, as over against an increase of 21% in the whole country. While the totals are not so large, yet in percentage of the wage-earning class these States make a strong showing.

#### AGRICULTURE.

The great West is pre-eminently agricultural. The number of farms in this territory during the last census decade increased 22.5%, as over against 10.9% in the whole country. In Montana the increase was 96.1%. Notwithstanding the tendency toward smaller farms, the increase in value of farm property in this decade was 162.7%, as over against that of 100.5% in the country at large. The development of dry farming and the wonderful irrigation projects promise even more for the future of this fruitful territory. The cowboy has made up his mind that civilization is coming, and his range is being narrowed by the increasing number of homesteaders.

#### IMMIGRATION.

The West as a whole has been less affected by the immigration phase of the Home Missions problem than other sections of our land, but newest sections of the West are increasingly feeling the effects of the coming of the immigrant. Even now some agricultural sections of the West contain solid masses of foreign-speaking people, which are more tenaciously foreign than the "Little Italy" or "Little Hungarys" of our Eastern cities.

Of the 1,030,300 aliens admitted during the year ending June, 1911, 109,849 intended making their permanent residence in these Western States, or 10% of the whole. Over one-half of this number settled in California, Minnesota and Washington. This suggests a problem of distributing the strangers that come to our land.

Further investigation reveals the fact that many who originally settled in other States finally made their home in this territory. And we find now that while 14.5% of the total population of the United States is foreign, yet 18.9% of the population of these fifteen States is foreign. Furthermore, when we remember that only 13.7% of the total population of the country live in these States, we can see that the immigration problem of this region becomes relatively greater. The task of 13% of our population is the assimilation of 18% of the aliens that land on our shores.

A closer study of the location of the peoples of different nationalities will prove helpful in seeking a solution of the immigration problem. The preponderance of Germans and Scandinavians in North Dakota and of Italians in California calls for recognition in our missionary councils. Arizona's largest immigration is from old Mexico. A large number of Spaniards are attracted to the sheep-grazing regions of Idaho. Washington, with its agricultural and industrial development, draws from all nationalities. These facts claim careful consideration in determining our missionary propaganda.

Oriental immigration has attracted the attention of many Boards of the Churches. The Chinese population, predominantly in these States, especially bordering on the Pacific, decreased 23.2% in the last census decade, due largely to the stringent enforcement of our laws, backed by the popular sentiment on the Pacific Coast. The Japanese population has increased 191.5%, notwithstanding restrictive measures put forth by the Japanese Government. The unfriendly attitude of some sections along the Pacific Coast toward the Jap-



anese has precipitated a situation for wise diplomatic and Christian consideration.

#### POPULATION AND CHURCH MEMBERSHIP.

This brings us face to face with the religious situation in this region of survey. All that has preceded forms a background for the religious situation, which can only be set forth in a general and proportionate way. This is based on the religious census of 1906.

Thirty-nine per cent. of the people of Continental United States is identified with some Church. In only two of the States under consideration does the percentage of church membership in the population exceed that for the whole country. In Utah that percentage reached 54.6, but when we learn that 88% of this church membership is Mormon, we realize that this State becomes one of the most needy, and at the same time, most difficult mission fields. The large representation of the National Scandinavian Church in Minnesota accounts for the 41.2% of church members in that sturdy State.

Wyoming, one of the newest of the States, has the lowest percentage of church membership. It is with general surprise that we find Kansas next to the bottom in the list, but when we turn to the Protestant percentage we find Kan-

sas stands next to the top. Nebraska stands at the top in percentage of Protestant membership. The population of these two States is markedly Protestant.

None of the States of this region show a Protestant percentage above that of the whole country, which is 24.1%; while six of these States show a larger Roman Catholic percentage than that of the entire country, which is 14.3%. In six States Roman Catholic percentage exceeds that of the Protestants. The Mexican element doubtless affects this situation in Arizona and California. Montana shows the effect of the Irish Roman Catholic population. In Nevada the Roman Catholic membership predominates.

All this indicates that the States included in this survey constitute a neglected field. Even from this general survey the need looms large. A more specific and intensive survey of these States is now in progress. Reports of State surveys will be forthcoming in due time. These surveys will give more detailed facts which we can study in a co-operative way, not to the sacrifice of denominational initiative, but to the devising of the best possible plan of meeting the need, and to the least reduplication of forces in our larger missionary propaganda. Manifestly co-operation is the



Third  
Reformed  
Church,  
Portland,  
Oregon

word for the next Home Missionary advance in this great mission field of the wide West.

### THE WORK OF OUR CHURCH ON THE PACIFIC COAST.

HOME MISSIONS, SYNOD OF THE N. W. AND CENTRAL SYNOD.

BY G. D. ELLIKER.

**A** LITTLE more than a year ago, when I passed through Denver, Col., on my way to Loveland, where we have one of our missions, a friend whom I looked up at Denver said: "Why, I didn't know our Church had any missions west of Denver. I thought this mission was the farthest west." I fear that there may be others in our Church who do not know that our Church has any work west of Denver, and for that reason so many of our members, when they come out West do not even enquire for our congregations, but just simply take it for granted that the Reformed Church is not represented and join some other denomination. I believe our Church ought to know, yes, every member ought to know, that we not only have missions west of Denver, but that we have an entire Classis on the Pacific Coast, the Portland-Oregon Classis, and that this Classis ranks highest in contributions for benevolence and for congregational purposes.

With the following article we want to give the reader a short description of our work in Portland-Oregon Classis, as it is at the present time, so that the Church at large may have a clearer vision of the great opportunities our Church has in that territory.

Going west from St. Paul, Minn., on the Great Northern Railroad, we come through Minnesota and then through North Dakota. While we have but few

congregations in Minnesota, we have 31 in North Dakota and 33 in South Dakota. It is true some of these are yet small, but they will grow, and there is some talk now of dividing the two States into three Classes. Then we come to that great State Montana. 665 miles from St. Paul it begins and extends westward 667 miles. At Chester, Mont., there is a little flock of Reformed people waiting for our Church to take them in and supply them. We have no pastor in this entire State, although a large number of our people are moving in and settling there every year.

Going still farther west, about 1,600 miles from St. Paul, we reach Quincy, Wash., a town of about 300 population. Here we have the first congregation of our Church belonging to Portland-Oregon Classis. This congregation was organized about five years ago. In 1909 Rev. P. Schild took up work there. They built a very neat little church without the assistance of the Church Erection Fund. They number about forty members. Until last year Brother Schild had to live in a very small three-room house, but now the people built a neat modern parsonage with all conveniences. The Board gave them a loan of \$800, of which they have paid back \$100 already. This congregation receives aid from the Board. \$200 annually, but promises to be self-supporting soon.



REFORMED CHURCH, TILLAMOOK, OREGON.



From Quincy we go southwest by way of Seattle about 400 miles to Portland, Ore. We are sorry to say that we have no missions at Spokane, Seattle and Tacoma. We could have, if we had the means. There is good material there to organize a congregation. Also at Rosalia, Addy, and other points in Washington. What we need in that territory is a traveling missionary. The Board has a man who is ready to take the work, if we only had the means. Is there some one among the readers who will help the Board send this man? It would certainly be a great and paying investment for our Church. In Portland, this beautiful "Rose City" with its 250,000 people, we have four churches and two preaching places. The First Reformed Church, organized at the time when Potomac Synod was doing work on the Coast, has 230 members and contributed for benevolence over \$2,200.00 last year. They dedicated their new \$100,000 church last summer.

The Second Reformed Church was organized in 1903 with about twenty members. It now numbers fifty-six members, is self-supporting for three years already, paid all its debts and last summer gave a \$600 fund to the Church Erection Fund. This congregation paid beyond \$10 per member for benevolence last year.

The Third Reformed Church was organized two years ago with some thirty members. They received a gift from a wealthy lady, Mrs. Weinhardt, in Portland, amounting to \$1,500, and a loan from the Board for \$1,000. To-day this church has seventy-five members, receives only \$850 missionary aid and has already paid back \$100 on its indebtedness, has a good parsonage and church. Watch this mission grow. It promises to be a good congregation. Rev. Th. Schildknecht is the pastor.

The Fourth Reformed Church is out in Hillsdale, just beyond Council Cres. There are about twenty-two families. They have purchased a good site and are now preparing plans for a church. They are being served by the First Church. Then we have in Portland two

preaching places, one in Sunnyside, the other in North Portland.

West from Portland, about thirty miles, we have the Hillsboro charge, consisting of two congregations with eighty-four members. This charge supports its own pastor, Rev. E. Lehrer, has two churches and a good parsonage located about two miles from the electric railroad going to the coast from Portland. This congregation also is very liberal in its offerings and promises to become one of the strongest country charges on the Coast.

About one hundred miles west from here, beyond the Coast range, we have Tillamook, a city of 2,000, located on Tillamook Bay. There we have a mission of forty members, some forty having left our Church, with the former pastor, Rev. Ebinger, and joined the Congregational Church. Our mission there has a good church and built a good parsonage last year. They have a loan of \$1,000 from our Board and receive an annual support of \$400. They promise to be self-supporting soon.

Returning from here to Portland and going from there southwest about thirty-five miles, we come to Wilsonville. There we have the Meridian Reformed Church, a self-supporting congregation. Here Rev. Liesmann for many years taught public school and went out into the hop fields and picked hops to make a living. This was evidently a mistake. The Church should have supported Brother Liesmann in such a way that he could have devoted his entire time to his congregation. Rev. Ulrich is pastor now and the work is progressing.

Going south about twenty miles from Wilsonville we come to the beautiful city of Salem, the capital of Oregon. The original Reformed church there had been entirely abandoned. Only three or four members left with a heavy debt and a law suit that was carried to the highest courts of the State. About two years ago the work there was reorganized by Rev. Hirsch, of Portland, and the Board commissioned Rev. W. G. Lienkaemper to take up work there. Last year the congregation built a new modern parson-

age. The congregation now numbers about seventy members, receives \$450 support. From two members of this congregation we received three Building Funds last year. The congregation is now talking of building a new church and then becoming self-supporting.

Going south from Salem, about 650 miles, we come to Lodi, Cal. Lodi is a city of about 4,000. Here we have two congregations with 118 members. They have a new church and parsonage in Lodi and one church near Lodi. This charge received aid from our Board only three years. Rev. Wernly is serving them at the present time.

About seventy miles south from Lodi we have Planada, a new town on the Santa Fe Railroad. Here we organized a church last summer. The mission is paying \$400 toward pastor's salary and raised \$1,500 for a new church. The Board gave them a loan of \$1,500. Brother Ruf is doing good work there.


Three hundred miles south from there we reach the beautiful city of Los Angeles. In this city we should have had a church fifteen years ago. If at that time we would have entered this city, we could have at least three self-supporting churches there now. Rev. Steinebrey is working there now and has about twenty families lined up ready for organization.

That is a short description of our work on the Pacific Coast. We don't want to take up any more room in telling the reader what we could have out on the Coast if the Board had the means; we only want to call attention to the fact that the work out on the Coast has paid. We are now already reaping a harvest there. But in order to do effective work there we ought to take up more work. We ought to have enough men and congregations in California to organize a California Classis, another Classis in Oregon and one in Washington. The field is ripe for harvest. The opportunities are there. We are waiting for the members of our congregations to respond to the appeals that have already been made. The next ten years will show a wonderful change in the growth of the

Coast territory, and the Church that is active there will reap abundantly. Don't judge this work by what it has been twenty years ago, but by what it is today. Give the appeals for this great and profitable territory a fair hearing. If we can't make good we are willing to withdraw, but no one can honestly say that our Church did not make good in the Coast States. Let the good work go on!

#### WHY I BELIEVE IN HOME MISSIONS.

REV. O. H. DORSCHEL.

HE Home Mission spirit is an essential in the extension of the kingdom of God. It is the very beginning of Church extension and is the foundation upon which the future of the Church rests. Lay the foundation properly and the building is secured. Let Home Mission work be properly done in a congregation and not only its own future but also that of the Church at large will be secured. What would have been the result of Paul's missionary journeys if the Church had not been established FIRST AT HOME in Jerusalem and Antioch upon which he had to rely so much?

Home Mission work is the SOURCE of Foreign Mission work. To secure a life-giving stream and to insure a continual deriving of its benefits the source dare not be neglected, for it is an essential to the existence of the stream. Home Mission work dare not be neglected if Foreign Missions are to be carried on by the Church in seeking to fulfil its mission according to Mark 16: 15, "Go ye therefore into all the world and preach the Gospel to the whole creation." Home Mission work indirectly helps the Church to fulfil this commandment of the Lord and does not interfere with it, nor is there any contradiction of this commandment in advocating Home Missions.

A great many people fail to comprehend the relationship between Home and Foreign Mission work. The relationship is that of cause and effect. You cannot very well think of one without thinking also of the other. Home Mission work does not EXCLUDE Foreign



Mission work, but the latter is a natural consequence of the former. Get a congregation to take an active interest in Home Missions and a world vision will dawn upon them sooner and more effectively than in any other way. The congregations which are doing great and effective mission work—both Home and Foreign—are generally those which had to get on their own feet through Home Mission work and through the assistance of the Board and which know and appreciate the value of the work done by the Board of Home Missions. Their members were educated along these lines in building up their own congregation, and thus had the missionary spirit infused into them which drives to action beyond parish limits. Home Mission spirit is not selfish congregational spirit which excludes all mission work outside of the congregation, but on the contrary, has saved many a congregation from going under which had for its motto, "We come first; we have enough to do for ourselves." When such congregations permit the mission spirit to get hold of them, life is infused and the problem of their own existence is solved.

Home Mission work produces an *active* membership which is so greatly needed. Their activity manifests itself by *regular attendance to duty* in Sunday School and congregational work. They

take care of the church property and can be found sweeping, dusting, carpentering and painting, etc., when a janitor cannot be afforded. That is active Home Mission work.

This kind of work makes active missionary pastors. Many pastors have undoubtedly received their first impulse while engaged in this work to forsake all and follow the call of the Lord to work in His vineyard. These are the courageous pathfinders and founders of congregations.

Home Mission work affords opportunity for every pastor to test his mettle and the validity of his calling. Truly it may bring with it much disappointment and discouragement, but it is equally true that it is work which brings with it joy and happiness to the faithful servant such as no other branch of Church work does.

#### OBSERVATIONS OF THE TREASURER.

**D**URING the last month I had the privilege of addressing the Woman's Home and Foreign Missionary Society of Tohickon Classis, which held its annual meeting in the First Reformed Church, South Bethlehem, Pa. This was followed by engagements with St. Paul's and St. Mark's Reformed Churches, Monroe, Pa.; the Annual Missionary Convention of Juniata Classis, at Mann's Choice; St. John's Reformed Church, Bangor; the United Missionary Campaign Conference at Bangor, and the Classical Sunday School Convention of Allegheny Classis at Pitcairn, Pa.

At all of these places a number of interesting methods were observed, but I can only call attention to a few—for instance, the Missionary Convention at Mann's Choice. Here we had another demonstration of the value of Mission



REFORMED CHURCH, LODI, CAL.

Study in connection with these conventions. The program was packed with interesting features—addresses by a number of the ministers within the bounds of the Classis as well as by Mrs. and Rev. J. G. Rupp for the Foreign Board and myself for the Home Board. The whole convention was divided into two Mission Study Classes—"Immigrant Forces," taught by myself, and "The Emergency in China," taught by Mrs. Rupp. The chief business that was transacted culminated in larger work, expressed in the assumption of definite work for both Home and Foreign Missions. For the Foreign Board they assumed the salary of Miss Bridenbaugh, a child of the Classis now in the foreign field. For the Home work they assumed a Church-building Fund. This may not seem large for a Classis, but it must be remembered that all the societies are at present specializing, and this is to be done in addition to their present work. The most striking feature of the program was the able, convincing and devotional way in which Rev. James R. Bergey presented the need for more definite prayer of intercession.

The United Missionary Campaign Conference at Bangor was one of the many guns that will be fired from now on, ending with the Every-Member Canvass next March. It was a very successful conference, all of the Protestant Churches of Bangor being represented.

The work of the Classical Sunday School Conventions within the bounds of Pittsburgh and Ohio Synods, they being the two Synods that have Classical Sunday School organizations, it might be well for our Synods and Classes of the East to note. We have, it is true, accomplished wonders by reason of our affilia-

tion with the State Sabbath School Association, but the Classical Sunday School Association opens up a field for concentrated denominational endeavor that I fear we are missing under our present arrangement. I would not be understood as suggesting that we break away from the County and State organizations, but the idea of a Classical Association appeals very strongly to me. For instance, at the convention recently held at Pitcairn we were not only in a position to study all of the advanced Sunday School methods, but we were enabled to discuss them and apply them to our own denominational work. Here, too, definite denominational plans may be discussed and definite work assumed by the Sunday School for the development of all of the denominational enterprises. What an opportunity for discussion and for planning work for Home and Foreign Missions in the Sunday Schools! Church-building Funds for the Home Board, missionaries for the Foreign field—all these could be forcibly presented to the leaders of this, the strongest organization within the Church, and the example of the Juniata Classical Missionary Society followed without in any way interfering with the missionary societies now doing such excellent and praiseworthy work through the Woman's Home and Foreign Missionary Society of General



REFORMED PARSONAGE, LODI, CAL.



Synod. Is the plan worthy of emulation?

From recent correspondence I learn of renewed activity among some of our missions by reason of the Gift Funds. The Board was enabled at its last meeting to help three missions in this way—St. Joseph, Mo.; State College, Pa.; Freeport, Ill. Each one of these congregations is the recipient of a Gift Fund resulting in brighter hopes and greater

promise than ever in their history. St. Joseph's congregation reports that they will now be enabled to pay off their entire indebtedness this year. The building at State College is rapidly approaching completion, and the congregation at Freeport has made further reductions on their debt and reports their people taking hold of the work with new courage. This is only a part of what Gift Funds will accomplish.

## Missionary Topic

JOHN H. POORMAN

### OCTOBER 26—MISSIONARY ESSENTIALS AT HOME AND ABROAD. IV. GOING.

Matt. 22: 1-10.

“All authority hath been given unto me in heaven and on earth.

“Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit;

“Teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world.”

#### THE NEED FOR MISSIONARIES.

“Some years ago, when Bishop Thoburn stated that the converts to Christianity in India approximated a million, a friend approached him and enthusiastically said, ‘That is glorious news; at that rate India will soon be saved.’

“The Bishop looked upon him in pity, as he saw how little he appreciated the vastness of the Indian field, and said, ‘Suppose that after to-day no more children were born in India, and that all who are now living there were to remain alive until they could be won to Christ. At the rate of a million a year, how long do you think it would take to reach the last one? Three hundred years!’ said the Bishop.”

#### A MISSIONARY'S COMPARISON.

A missionary in North China wrote home as follows: “This parish contains more souls than all the nation of Korea (11,000,000), and has an equivalent to seven preachers for the whole United States, and practically all are heathen. I am the only pastor in fourteen hundred villages, towns, and walled cities which have never yet heard the Gospel. This is not God's fault, but that of an indifferent self-satisfied Church.”

After having given this picture of appalling need, the missionary writes further: “In the face of such needs, think of three or four seminary graduates settling down in a town of from 500 to 1,000 people who are simply gospel-hardened. There are over 250 such towns in Michigan, my native State, alone.”—“The Smoke of a Thousand Villages.”

“As thou didst send me into the world, even so sent I them into the world.”

#### RECRUITS NEEDED FOR OUR OWN FIELDS.

There are three important centers in our North Japan field—Akita, Sakata, and Taira—where the Mission has been urging for years the location of foreign missionaries as evangelists. Dr. Christopher Noss pleads: “Do send us six missionaries, and I am sure there will be a leap forward in the statistics.” We also need a number of capable women for work among the women of Japan.

There is an immediate need for a foreign teacher for the Boys' School at Shenchowfu, China, as also a foreign evangelist for the same station. We need a trained nurse for the Hoy Memorial Hospital, at Yochow City, to fill a vacancy.

"If my faith be false, I ought to change it, whereas if it be true, I am bound to propagate it."

### QUALIFICATIONS FOR GOING.

In addition to the fundamental elements of Christian character, there are certain phases of personal tone or attitude or general temper which are of essential importance to the success of the missionary. Mr. W. A. Rice has given one of the best lists of them, and they may be named here as he gives them: "Earnestness, Clearness and Definiteness (in thought and statement), Taft and Conciliation, Courtesy, Gentleness and Patience, a Holy Walk and Conversation, Spiritual Equipment."

In the Report of Commission V to the Edinburgh Conference the following list is given: (1) The spiritual or essentially Christian part—namely, love of God, faith in Him, hope in Him; (2) elements of moral character: docility, "the peculiar grace that belongs to a teachable spirit"; gentleness, "the root of adaptability"; the spirit of courtesy; sympathy, the true "secret of personal influence, the power that wins"; (3) leadership: the power which is developed out of the preceding moral qualities by a vigorous will.—Report of the Second Annual Meeting of the Board of Missionary Preparation, held in New York City, December 6, 1912.

### SUGGESTIONS.

For a thorough discussion of the qualifications of a missionary, see the Report of the Board of Missionary Preparation, mentioned above, which may be obtained by request to the Board of Foreign Missions, Reformed Church Building, Fifteenth and Race streets, Philadelphia.

The leader for this meeting will also find many helpful suggestions in the Home Mission Week pamphlets entitled "Liberating Immigrant Forces: A Practical Program of Service" and "Popular Programs of Immigration for Young People's Societies." These may be had free of charge, upon writing the Mission Study Department, Fifteenth and Race streets, Philadelphia.

### A DAILY PRAYER.

Stir me, oh! stir me, Lord, I care not  
how,

But stir my heart in passion for the  
world!

Stir me to give, to go—but most to pray;

Stir, till the blood-red banner be unfurled

O'er lands that still in heathen darkness  
lie,

O'er deserts where no cross is lifted high.

There are eighty-five thousand members of evangelical churches in Japan, and there are multitudes whose lives have been touched by Christianity in one way or another who have not united with any church. The progress of Christianity is not to be measured by Church membership.—*The Foreign Mission Journal*.



REFORMED CHURCH NEAR LODI, CAL.

**If you enjoy  
the  
Outlook of  
Missions,  
why not get  
your  
neighbors to  
enjoy  
it with you?**



# Foreign Missions

EDITOR

REV. ALLEN R. BARTHOLOMEW, D. D., SECRETARY

## Early Beginning of Foreign Missions in the Reformed Church

**T**HE recent Diamond celebration of the Board of Foreign Missions has brought to light some very interesting facts in regard to the men and women who were the pioneers in establishing our own missions in distant lands. The Reformed Church has also made a fine contribution of her members to other Boards, as well as sent forth a goodly company with the Gospel message unto the ends of the earth.

We do well to remember the past, and honor the heroism of those who went forth, like Abraham of old, not knowing whither, to sow the seed of Truth in the heart of heathendom. Not only will we refer to the work of these faithful servants, but present their pictures as taken at the time of their entrance upon the work.

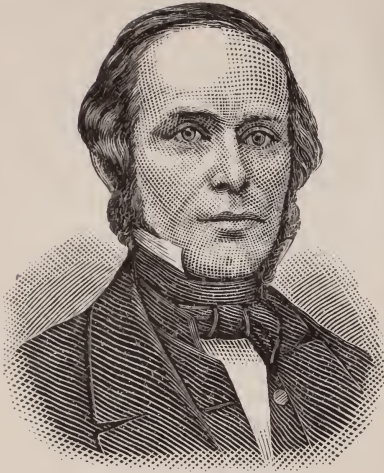
### FIRST PRESIDENT OF THE BOARD.

Rev. Diedrich Willers, D. D., of Fayette, N. Y., was the first President of the Board. He was a man of great influence in the Church, due to his self-sacrificing spirit. Few of our ministers took a deeper interest in the up-building of the Church than he, and until his death he was a recognized leader. Men like Father Willers can ill be spared, and the cause of Christ will only greatly advance as their number increase.



REV. DIEDRICH WILLERS, D. D.

**Have you sent  
a Special Gift to  
The Board of  
Foreign Mis-  
sions in honor  
of its 75th An-  
niversary?**



REV. ELIAS HEINER, D. D.

**AN OFFICER OF THE BOARD FOR 25 YEARS.**

Rev. Elias Heiner, D. D., was pastor of the First Reformed Church, Baltimore, Md., and was very active in the organization of the Board of Foreign Missions. He was the chairman of the committee to prepare the original report for the Synod, and during a period of twenty-five years he had almost entire charge of the work of the Board, filling both the offices of President and Treasurer. One of the last papers, that in all probability he prepared before his death, was the annual report of the Board, which was read a few days after his death before the Synod at its meeting in Carlisle, Pa., in October, 1863. Dr. Heiner was one of five men to pledge \$120 at the meeting of the Synod in 1838 towards the support of a foreign missionary.

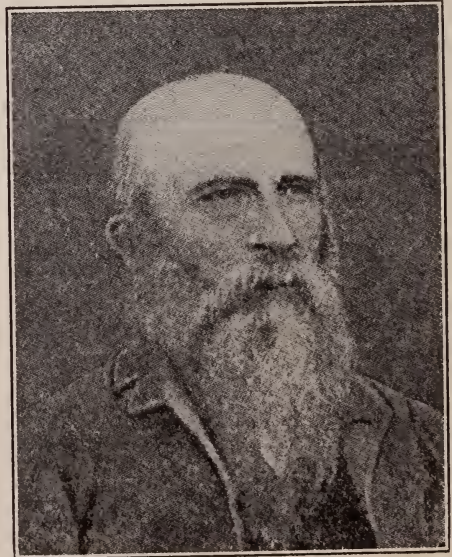
**OUR FIRST MISSIONARY IN INDIA.**

Did the Reformed Church have a missionary in India? Yes. As early as 1867 Rev. Oscar Lohr, the pastor of the German Reformed Church of New Brunswick, N. J., was sent by the German Evangelical Mission Society in the United States. In fact, he was the leading spirit in forming this society, which at that time was composed of several de-

nominations,—Dutch Reformed, German Evangelical, Lutheran, Presbyterian, Moravian and German Reformed. The first meeting was held in 1866 in Zion's Reformed Church, this city, of which the Rev. Dr. P. H. Dippel, D. D., is the pastor. Later the first missionary was found in the person of Mr. Lohr, and the farewell service was held in the German Mission Church, on Houston street, New York, on October 24, 1867. The principal address was delivered by Dr. Philip Schaff. Mr. Lohr made a stirring address, closing with these words:

"Friends, I am ready, are you? Will you support me by your prayers? Will you remain faithful? Will you bear patiently with the work, and will you wait on the Lord if we are to pass through seasons of difficulty and adversity?"

Through the earnest labors of this man, the mission at Bismarck was founded. The work has grown to large proportions, and includes schools, preaching stations and hospitals. It is a pity that our Church did not avail herself of the opportunity to take over this work when the society itself ceased, but the German Evangelical Synod of North America is fostering it.



REV. OSCAR LOHR.



**OUR FIRST MISSIONARY TO JAPAN.**

Rev. Ambrose D. Gring was our first missionary to Japan, arriving at Yokohama, June 1, 1879. He spent one year in that city, devoting himself to the study of the language. Tokyo, the capital city, became the scene of his labors from 1880 until 1887. No. 28 Tsukiji was purchased as the missionary residence for \$3,955.50. This home became a centre of Christian influence. In it were laid the beginnings of our educational and evangelistic work. Mrs. Gring devoted much of her time to teaching the Bible, and also instructing young girls in fancy needlework. Through the earnest efforts of Mr. Gring the first congregation was organized at Nihon Bashi, in the modest mission school building. His influence, however, was not confined to Tokyo, but he made himself felt in the North Japan, where our work is now receiving the praises of the foreign and native missionary workers. Seldom do the men who lay foundations receive the credit their hard work deserves. Much of it is out of sight, and in time is lost sight of. There are experiences, too, pioneer missionaries must endure that remain unknown to men, and yet they are well known to God. Our first missionary and his wife gave eight of their best years to the founding of our Japan Mission. After their return to the home land on furlough, in May, 1887, Brother Gring spent about one year in the visitation of our churches, until May 1, 1889, when his resignation took effect.

**OUR FIRST MISSIONARY TO CHINA.**

After spending 14 years in our Japan Mission, establishing a boys' school, which is now known as the North Japan College, and publishing *The Japan Evangelist*, a magazine that the Methodist Episcopal Mission is proud of, for they are the proprietors, Rev. William E. Hoy, D. D., was providentially led to China, and began at Yochow City, in 1900, the work in the same humble way as at Sendai. He immediately set to work to acquire the Chinese language. It was not an easy task to accomplish it, but a man of Dr. Hoy's talents and perse-

verance is able to remove mountains of difficulty. A great deal of foundation work had to be done, which was as trying as the study of the Chinese characters. By his side has stood Mrs. Hoy, a true helpmeet during all the years of his missionary career, and to her belongs an equal share of praise.

**WHAT THE WORK OF THE BOARD IS.**

HE work of Foreign Missions presents the widest scope for the exercise of faith in God and love for humanity. It is the fruit of faith and the flower of love. It is the expulsive power of the life of Christ in the soul. It is the outward expression of the spiritual zeal of the Church. The best history of a denomination is its missionary record.

World evangelization is the supreme task of the Christian Church. To accomplish it there must be proper organization. The work is too great—the field too extensive—the demands too numerous—to be left to an individual or a congregation. Problems arise at home and on the mission fields that require expert knowledge for their wise solution. For this purpose the Church has set apart men, whose duty it is to devote their time to a study of these problems.

**THE BOARD A SERVANT.**

The Board of Foreign Missions is the responsible agency through whom the Church carries on, in a united, wise and aggressive manner, its work in behalf of humanity and God. In a word, it is doing the work of the Church.

The General Synod elects the members of the Board, and it aims to select men of faith and devotion, of ability and prudence. With the exception of the Secretary and the Treasurer, the members do not receive any salary, but freely give their time and experience. A member of a certain Foreign Board said: "I could not be hired to do this work for \$5,000 a year, but I will do it gratuitously for the sake of Christ and my brethren."

**THE BOARD AN ADMINISTRATOR.**

The executive officer of the Board is the Secretary,—the larger Boards hav-



REV. AND MRS. AMBROSE D. GRING.

ing several Secretaries. That the position of Secretary should not be imagined to be one of the soft seats in Zion, Dr. Clarke says that "In respect of responsibility and laboriousness, there is scarcely any other Christian service that is comparable to that of the officers of such societies. Missionary Secretaries have to conduct a work of which the delicacy and difficulty are very largely unappreciated."

The Board meets regularly on the first Tuesday in March and, in special session, whenever necessary. The Executive Committee meets every month, except in July and August. The business of the Foreign Board is more varied than that of any other Board in the Church. It pertains not only to office duties and field work, but to a multitude of details affecting the financial, industrial, political, educational, medical and diplomatic problems of Japan and China.

The members of the Board exercise great care in the handling of the funds. They know that the money comes from the poor and the rich; that it includes the widow's mite and the toiler's wage, and

that it is sent on its mission of blessing by the prayers of loving hearts.

#### THE TASK OF THE BOARD.

The Foreign Board deals with a world task. Foreign Missions is not one of many interests in the Church, but the chief enterprise of the Church. The Board of Foreign Missions in its work represents the entire Reformed Church. It is a unifying center for all the activities in our denomination. It is the aggressive force in unfolding to the mind of the Church the heart of God in the work of Missions. It is waging a constant campaign in behalf of a more systematic study of Missions, and the introduction of the best methods to accomplish the work of the Church.

Dr. F. F. Ellinwood, the late Secretary of the Presbyterian Foreign Board, said: "A Board of Foreign Missions is really a university of Christian beneficence."

I. A Board is a great Commissioning Society.

It appoints men and women to go and preach and teach the Gospel to the peo-



ple in the non-Christian world. These leave home and country, to live and labor in strange lands, and among stranger people. In time the missionaries gather and train native preachers, teachers and helpers, who become valiant soldiers in the army of Christian conquest. All this involves a sacred obligation on the part of the Church. The Church will prove her faith by her works among the people who know not the God of our salvation.

II. A Board is a vast Church Erection Society.

It builds churches, schools, hospitals and residences for the missionaries. The latter are an absolute necessity. To compel a missionary family to live in a native house in the cold damp climate of North Japan, or on the malarious mud floor in inland China, is poor economy and trifling with precious life.

III. A Board is a great Bureau of Education in the work of world evangelization.

Sufficient missionaries can never be sent from Christian lands to convert the world. A native ministry is necessary to a native Church. "India must convert India, and China must convert China." To train men and women in the schools for this work will require, later on, support in their work. There must also be a Christian literature. Many missionaries are spending years of hard labor in translating all manner of books into the language of the people. How few know of the difficulties in the study of the language before real Christian work can be undertaken.

RELATION OF THE BOARD TO THE CHURCH.

The Foreign Board as the servant of the Church is not alone responsible for the success or failure of the work abroad. The Church must provide the workers and the funds for their support. If the work languishes, the blame rests with the Church. The Board *directs*, it cannot *do* the work.

The duty of the Board is to keep the Church in touch with the work, and to inspire the people with the spirit of larger giving. The officers view the fields as from a watch-tower. What they see and feel, they must impart to their con-

stituency. It is their privilege and opportunity to arouse and inspire the Church to greater zeal and more liberal support. The Church has a right to look to the officers of the Board for a new vision of duty and opportunity.

The Board must keep before the Church the need of a continual advance until the Foreign Mission Policy of the Church can be fully carried out. This is not the time to stand still in the work of Missions. To do so will bring disaster. The standard must ever be kept to the front of the marching forces, so far ahead as to encourage, but never so far in advance as to dishearten. If the nine-tenths of the members could be led to give as liberally as the one-tenth, the work of the Board would advance with leaps and bounds.

A heavy debt is a proof that the Church has not kept pace with the Forward Movement. Although "a debt is no more a disgrace to a Mission Board than to a business house, or to a hospital, or to a nation," yet it greatly retards the work of the Church. The great duty of a Board is to keep before the Church the needs and opportunities of the fields abroad. What we all need, as pastors and people, is to possess such faith in the God of Missions, and so live our faith in the presence of all the people, that a new faith may be begotten in the Church that will sweep away every obstacle and lead the Hosts of God on to victory.

#### A PASTOR'S VIEW OF THE BOARD.

Rev. W. Stuart Cramer, in *The Visitor*, of the First Reformed Church, Lancaster, Pa., has this to say of the recent meeting of the Board:

"The Board of Foreign Missions of our Church held its regular meeting in the Primary Sunday School room of the church on Wednesday, October 1, the meeting continuing throughout the whole day. The pastor took advantage of the opportunity to witness the meeting. It was an inspiration to see busy, responsible men engaged in most serious deliberations about the welfare of Christ's kingdom. The meeting lasted from 9 A. M.

to 6 P. M., with an intermission for lunch. None of the men present grumbled because the meeting was too lengthy.

The problems of the Board are *great problems*, and one is impressed with their difficulty only when he can be present and hear the various aspects of them considered. One impression made upon the writer was the extreme caution of the Board in contracting increased financial responsibility, and the careful guarding against further indebtedness. One appeal for help from the foreign field after another was turned down with the deepest regret of the necessity of so doing. The Board also manifested a genuine conscientiousness in all its transactions, which could not be otherwise with the personnel of the Board.

I wished, as I sat there, as their only visitor, that the whole Church might witness that meeting, and see the devotion to the cause of Foreign Missions, well balanced by a good judgment of the Church's ability to cope with the great demands.

Another impression I gained was that of the manifold and enormous detail of the Board's activities and the great amount of labor that must necessarily be spent upon the work by the limited number of men who are officially engaged in its service. I was especially impressed with the immensity of the Secretary's responsibilities. He stands between two raging fires. The one coming from the Orient calling for help and the other coming from the Church calling out, "Stop there." To respond to both, graciously, requires the disposition of a saint, and I immediately conferred the degree of sainthood upon him in my own estimate.

The Board needs three things that its constituency can give most graciously if it will:

1. It needs the prayers of the Church's members all over this land.

2. It needs the sympathy of the Church. A sympathy which is bound to grow out of a truer knowledge of the Board's activities and problems. This knowledge is attainable to those who read carefully the printed reports of the

Secretary of the Board in our Church papers and the OUTLOOK OF MISSIONS.

3. It needs money and plenty of it. Prayer and sympathy will make the wherewithal to meet this need possible."

#### THE ANNIVERSARY AT LANCASTER.

That the celebration of the seventy-fifth anniversary of the first organization of a Board of Foreign Missions in the Reformed Church, held in the old historic First Church of Lancaster, was in every way worthy of the Church and of the cause, will be generously agreed to by all who were present. First it was well attended. There were scores of vis-



REV. WILLIAM E. HOY, D. D.

iting ministers, representing different sections of the Church. There were large audiences at all the sessions. Even during the day the auditorium was well filled. The last night especially, the church was crowded on the floor and galleries. The interest grew from the opening session. The history of our work in Foreign Missions was told in a chaste, reverent and thankful spirit. The Lord indeed has blessed this work and He is offering us enlarged opportunities. There were present representatives of the Boards of other denominations. These



came, bringing greetings from their own people and claiming a share in our rejoicing. It was indeed a very fine anniversary. It was joyful and yet self-contained. Its thought ran on a high plane. It was reverent and spiritually-minded. All who were present were cheered. They were grateful for what we were permitted to do in the past. They are glad because the Master has rewarded our services. But there was no overglorification of the past. If we have done well, we know that we might have done better. And now, we are not going to allow the good work we have done to be the enemy of the still better work that we should do in the future. This anniversary is only a milestone. The classic period of our mission work lies not in the past or the present, but in the future. Having reviewed the past with reverence and gratitude, we now look forward. Our future should be as bright as the promises of God.—*Reformed Church Messenger*.

#### THE LATEST NOTE IN WORLD EVANGELIZATION.



AT the close of an all-day conference of team leaders in the United Missionary Campaign, held in the rooms of the Foreign Mission Board of the Methodist Episcopal Church in New York City, on September 15th, Dr. John R. Mott gave the final message. It was a brief review of the chain of conferences held by him as Chairman of the Continuation Committee of the Edinburgh World Missionary Conference. During his recent extensive trip, he came in touch through representatives with four-fifths of the inhabitants of the non-Christian world—a vast mass of the human race. These conferences were held at twenty central places in the great mission lands, and the number of representatives in each city was limited to fifty persons. The aim was to select only a few of the leaders, so that they could freely mingle with one another, and consider the present-day problems confronting the missionaries.

By common consent these leaders were men rich in experience, sound in judgment, and statesmanlike. They were chosen from different missions and from various sections of the fields, representing at once the educational, medical, industrial and evangelistic phases of the work. Men and women, foreign and native workers, sat in these conferences. There were no long speeches or papers, but heart talks. It was thrilling to hear these outstanding leaders relate their wonderful experiences. They were seers, apostles, statesmen.

In the early part of each conference a Committee on Findings was appointed, which was made up of experts. This committee was to consider the occupation of the fields, the evangelistic force, the Christian education—literature, etc. The central question was as to the needs of each field. Of the 18,000 foreign missionaries, Dr. Mott met 1,250. The findings of these committees are a loud call to the Christian Church, and emphasize the fact that this is the most important time ever come to the Christian forces of America. They are a challenge to the mind and the conscience and the will of the Church.

#### WHAT ARE A FEW OF THESE FINDINGS?

1. The overwhelming voice of the leaders all over the mission fields is that there must be an increase of the number of foreign missionaries from Ceylon to the Japanese islands. For several years the impression has been abroad that Japan had no need for more missionaries. This is a fatal mistake. Eighty per cent. in Japan have not heard the Gospel. The conference in Tokyo agreed that double the number of missionaries, or, four hundred, should be sent in the next three or four years. These workers are needed to relieve the strain, indescribably severe, on the few missionaries on the field. It is too much to ask of them to bear these heavy burdens. It is un-Christian to put upon them the strain, due to the unparalleled success. This undue pressure kills men, not opposition to their work. If reinforcements are sent immediately, the work of the present

missionaries will be more productive. The addition of small sums of money will bring a great harvest.

2. We are facing an unprecedented opportunity—an advantage which will enable the Church to do in a few years what may take decades to accomplish, if we let pass by the present opportune moment.

There is a rising tide all over Asia. Never have the signs been so favorable. In every Eastern land the people are responsive to the message of Christianity. The providential openings of closed doors reassure the Church of the promised day of salvation for these nations. In Japan the opportunity for Christian missions is as great as ever. Some think the day of opportunity in Japan is past. We did miss a day of opportunity back in the eighties, but there is a new awakening in Japan. The opportunity among the educated class is as great as ever, and among the illiterate it is greater. While we should pour our forces into China, which invites the reaper's toil, let us not forget that for the present Japan still holds the key to the Orient. It is the one strategic nation, and by winning the

Japanese for Christ it will be a great step towards winning all Asia.

3. The standard of qualifications of the missionary must be scaled up. This is not the time to send numbers, but quality. Try men, as by *fire*, on this side of the Atlantic before you send them forth into the vast regions beyond. The present needs in the mission fields demand the best, the choicest men and women. Only they should be considered by our Mission Boards.

4. Vast sums of money are needed to immediately advance certain great co-operative agencies on the field. There must be a union of forces on the mission fields. There is need for a strong Union College—a Christian University—a medical school.

5. Our North America Christianity must help to furnish a mighty apologetic, and not a stumbling block, to the non-Christian world. We must translate ourselves into living epistles. Our character, our conduct, our commercial relations must be such that the people who know not the true God may be able to see and feel Him in us. It will not do for the missionaries to preach one Gos-



GRADUATES MIDDLE DEPARTMENT, NORTH JAPAN COLLEGE, SENDAI, MARCH, 1913.



pel and we at home practice another. We must become a pattern of good works to others. We must help to furnish America and the Home Boards the only sufficient apologetic they can have for a world-wide Christianity. We are being put to a test for an adequate support of the work abroad.

6. The present is the time of all times. There is a sense of immediacy. At no time in the world's history have the Christian people faced such a situation. The situation is *intense* now. Apart from the great commission, the present prospects all over the world for the conquest of the world for Christ should be one of the clearest and loudest calls for the evangelization of the world in this generation. If we are going to evangelize the world, we must do it in this generation.

#### "THE PRESENT CRISIS IN THE WORLD OF ISLAM."

WILLIAM G. SEIPLE.



HIS was the title of an address by the Rev. S. M. Zwemer, D. D., of Cairo, Egypt, on the evening of July 21st, in the "Barackenauditorium" of the University of Berlin before the students and their friends. Dr. Zwemer is at present making a tour of various German universities to call the attention of German students to Mohammedan missions in Arabia. He spoke at the Mission evening of the German Christian Students' Conference (*Deutsche Christliche Studenten Konferenz*) at Wernigerode in the Harz Mountains, August 7-11, on the subject, "What Do We Owe the World of Islam?" Dr. Zwemer is also teacher of Missions in the newly-established school for missionaries to Islam in Cairo. As I learned from him, after the lecture, only recently he had a very serious operation performed on him in Cairo.

Dr. Zwemer's lecture or address was preceded by a series of stereopticon views giving an idea of the extent and strength of Islam. His lecture was interpreted by Dr. Julius Richter, *privat-docent* at the university and associate-ed-

tor, with Dr. Zwemer, of the quarterly, *The Moslem World*.

#### ISLAM A UNIT.

Among other things Dr. Zwemer said: "Islam is now a unit. This was not so twenty years ago. The whole Christian world now faces the whole Mohammedan world. Pan-Islamism is a fact, as there are two hundred millions of Mohammedans in the world, and twenty millions in Russia alone. The problem now is to make the proudest man in the world, the Mohammedan, accept the thing he hates, Christianity from the person he despises, the Christian.

"A political crisis is at hand, not only in Mohammedan hearts and lands but also in the hearts and lands of Christendom. As Lord Curzon has said, Islam is not a state-church but a church-state. The whole state-law is based on the Koran, both civil and criminal law. The caliphate has lost seven-eighths of its original territory and to-day includes only a very few millions of Mohammedans. Mohammedan criminal law has been abrogated by the Code Napoleon, so that only the civil law is left. Everything that conflicts with Christian civilization is gradually being disintegrated. In Egypt only a very little of the civil law is still left. What was going on gradually during the last fifty years has gone with terrific impetus in the past two years. The problem is how to govern Mohammedans with our law when Islam is a church state. But Turkey has now lost its prestige and the Mohammedans are now willing to receive good government at the hands of Christians.

#### A CRISIS AT HAND.

"But the crisis is also social, intellectual and spiritual. It affects the home, business, art, architecture and music. According to the Koran, slavery, polygamy and the seclusion of women are permitted, and the taking of interest and banking and modern methods of exchange are prohibited. In the field of art, sculpture, painting and photography also are out of the question. A true Mohammedan must either say farewell

(Continued on page 413.)

# An Appeal for Prayer for the United Missionary Campaign

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The Home and Foreign Missionary leaders of the United States and Canada have decided to engage this winter in the most extensive and important piece of co-operative work which they have ever undertaken. The object in view is to enlist a far larger number of church members as intelligent missionary workers, supporters and intercessors. Of the more than twenty millions of Protestant church members in North America, less than one-half of them are doing anything or giving anything to meet the missionary needs either at home or abroad.

In addition to aggressive educational plans to be carried forward within the various denominations, there will be several hundred two-day Missionary Conferences held throughout the United States and Canada. More than twenty teams of experienced speakers are already organized for the efficient conduct of these Conferences.

This extensive Campaign is planned to lead up to a simultaneous personal canvass in March, 1914, for all missionary purposes, on the part of all the churches of all denominations, so far as they will undertake it. More than two hundred speakers will participate in the Conferences. Probably hundreds of thousands of men will assist in the simultaneous canvass for missionary subscriptions. The entire effort should mean a marked quickening of the spiritual life of many thousands of churches, resulting in greatly increased Christian activity and liberality.

In view of the vast issues involved, the Executive Committee of the United Missionary Campaign appeals to Christian people everywhere to join in frequent prayer for God's clear guidance and manifested presence and power in connection with this entire undertaking. In private prayer, at the family altars, in the stated church services, and in many other meetings called especially for the purpose, it is most earnestly urged that unceasing prayer be offered for a mighty spiritual quickening that will enable the Church to strengthen and enlarge its work so as to meet worthily the present critical and stupendous opportunities both at home and abroad. Nothing less than a general and profound spiritual quickening among the churches will meet the present emergency. This quickening will come, and can only come, when fervent prayer is offered unceasingly to God, to this end. "In any land a revival will come when enough people desire it enough—that is, above everything."

"Ye have not because ye ask not."

"The harvest is great—therefore pray ye."

"Concerning the work of my hands, command ye me."

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## Executive Committee of the United Missionary Campaign.

S. Earl Taylor, Chairman

Charles R. Watson, Vice-Chairman

George Innes,

William B. Millar, } General Secretaries

William I. Chamberlain

F. P. Haggard

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Ward Platt

Edward Lincoln Smith

C. L. Thompson

J. Campbell White



# The Woman's Home and Foreign Missionary Society

EDITORS

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1605 N. 13TH ST., PHILA., PA.

MRS. EDWARD F. EVEMEYER  
EASTON, PA.

## IS THIS TRUE OF YOUR CHURCH?



WHILE the Church, nation-wide, is studying the immigrant let us give heed to a report from the United States Immigration Commission:

"One of the most striking features of the whole situation is the almost entire indifference of the native churches to the immigrant and the lack of religious and social welfare work among them."

"It is undoubtedly true that the American churches are passing by a great opportunity for social service."

"Their inertness is principally due to race prejudice and the general alienation of the church from the working-man."

If this be true, here is a serious fact for meditation. The Church and the masses have been a subject of much discussion, many of which have ended in stereotyped theories and the Churches went on complacent as ever. After reading such accusation, let us look it squarely in the face and each answer from the standpoint of our own local church. Really, what is your church doing to help the immigrant?

No theories, please, the air is full of them. We are more and more waving aside those who tell us alone how things ought to be done. The age qualifies the worth of our words by our deeds—what we have done or by what we are now doing.

Thousands of foreigners are streaming into our land daily. It appears that the study of the immigrant is most timely for "Without vision, truth is obscure." Christian people should avail themselves of this opportunity in a thoughtful, painstaking way, striving earnestly to see

God's hand in emigration, which has been going on since the days of Abraham.

"Through the ages one increasing purpose runs." Can it be anything less than that the world currents are flowing toward that condition and that time when "the tabernacle of God is to be with men, and he will dwell with them and they shall be his people and God himself shall be with them and be their God?" It is likely a long way off, but certainly, it is the eternal trend of world events. Let the Church engaged in study this fall lift up her eyes and see the guiding hand of God in the record of mankind in the past,—God's purpose accruing through time and His control over present-day forces which are operating toward that mighty goal.

Some otherwise good people express themselves against the immigrant, but after discussion pro and con, we must come back to this one fact—*he is here and here to stay; what are we going to do with him?* Our government has some laws regarding him, but there is a more potent and still higher institution that must cope with these issues of the human soul as the King of Kings sees it—the teachings of Christ as embodied in the Church—the highest of all codes. The spirit of Christ is the leaven at work in the world to-day. The splendid fruits of civilization are due to it. Even if the Church does not get the credit, she has often erred, but she has not failed.

Are we guilty in our neglect of the immigrant? The Church has but one business; all her activities are only tributaries to this single aim. "Preach the gospel to the whole creation." Failure

to grasp our opportunity to advance world evangelization through him is simply to distance the realization of our task and to entail more years of toil in the doing of it. We must reckon with the immigrant. He is a direct means for forwarding the mission of the Church in the world. In 1910 230,704 immigrants returned to their old homes,—Greeks, Italians, Russians, Turks, Chinese, Japanese, etc. What impression of America did they carry with them? What did they tell their friends? Did any of these lives touch yours? Did they see Christ in us? If the Church had evangelized these sojourners, how long would foreign missions be necessary? Surely every one of us who are truly Christian must be concerned about the nearness of our duty. Let's not be romantic in our missionary spirit. "If a man love not the immigrant whom he hath seen, how shall he love the foreigner in other lands whom he hath not seen."

There are enough opportunities lying around the average individual to make him famous in the solving of these practical problems of human need. The Church has been weighed in the balance and found wanting in its attitude toward the stranger in our land. We cannot dispose of our personal duty by having a Harbor Missionary and a few struggling mission churches for Hungarians and Bohemians. No, the immigrant needs you and me in a more direct way. Let us pray for a true appreciation of the human soul until its infinite value impresses us with a lasting impression. One is not qualified to serve who has not been taught thus by the Holy Spirit. It gives keen edge to the inward joy and marks service with wisdom. It will be anchorage to our own souls as we are beset on every side by worldly voices which call us to spend ourselves in the things that perish. What can I do, are you saying? Ask the Christ who died for the whole world. He will reveal it to you, if your heart is full of honest love for God and humanity. Such love makes the brain fertile, the heart eager, the hands willing and the feet ready.

Love-filled people cannot be kept from serving. It is the Church's sorest need. Love will find a way, to lift this stigma truthfully resting upon us. Let us not turn an opportunity into a tragedy.

"Now, oh, blessed Spirit, teach us the way,

To lead benighted souls forth into day.  
Thine is the great Cause and ours the glad Task.

Fill us with love, the kind that serves,  
we ask.

Then in that great day, when gathered  
unto thee,

These ransomed souls, before thy throne,  
we'll see.

The price it cost, a crown of joy will be  
To hear one say, 'She brought me up to thee.'"

F. C. E.

#### **SOME CHANGES IN CLASSICAL DIRECTORY.**

As comparatively few changes in names of officers have been sent in, the editors feel that the Directory cannot be reprinted in full, on account of expense. We refer you to the issue of February, 1912, for a complete Classical Directory, as it stood at that time.

The editors suggest that the names of Presidents and Corresponding Secretaries of all Classical Societies be published once a year in the future. This appears to be all that is needed for the general work, as any information desired can be obtained by correspondence with these two officers.

It is not practicable on account of space to print the names of Classical Secretaries of Departments. Once a year the General and District Synodical Directories will appear, giving the names of Synodical Secretaries of Departments. The last Synodical Directory was printed in the January, 1913, issue of our magazine.

#### **ATTENTION.**

Annual statistical reports for second year of the triennium of W. H. and F. M. S. G. S. are not being sent in on time. All the classical societies have



convened for 1913. Where are the reports? Classical Secretaries should have sent them immediately to the Synodical Secretary, and she in turn to the General Secretary, not waiting until the Synodical convenes. Where there is no Synodical Secretary the Classical Secretaries should send them to the General Secretary. Somewhere these reports are being held up, and the General Secretary is unable to comply with the request of the General Society and publish the report for second year of the triennium. If you have no blanks, please notify me at once. Also how many you require for the third year.

The report for third year must be gathered and compiled before the annual meeting of the Classics for 1914, so as to enable the General Secretary to compile a complete report of the triennium, which closes May 1, 1914. The third report to be forwarded not later than April 20th, 1914.

Therefore, plan at your Synodical meetings to gather in these reports. Classical Secretaries which have no Synodical, please conform with the above arrangements.

Accept thanks for accuracy and promptness. Do not alter headings. Do not enter gifts but those designated on blanks.

ANNA L. MILLER,

*Statistical Secretary W. H. and F. M.  
S. G. S.*

## Helps for the Topic

By GERTRUDE M. COGAN

### THE PROGRAM FOR NOVEMBER.

"Canada, The Far-West."

The beautiful way.—Isa. 35.

Canada. (Review article by Rev. El-  
liker on page 298, August OUTLOOK OF  
MISSIONS.)

Discussion of the field and work in  
Canada.

"A Blizzard and a Baby's Death."  
(This issue.)

Discussion:

1. The relation a strong eastern church  
might have to a far-west mission field.

2. Is the Reformed Church adequate  
in spirit and in means to her share of the  
home mission task?

Pray for the homesteaders, and  
churches for them.

Special prayer for all our home mis-  
sion fields and for the Home Mission  
Boards.

Closing exercises.

### A BLIZZARD AND A BABY'S DEATH.

By GERTRUDE M. COGAN.

**N**OT knowing a soul in this remote  
place, the W. C. T. U. secre-  
tary had written the postmaster  
asking him to kindly prepare the  
way for a Christian worker to hold meet-  
ings. He had not replied, but we went



REFORMED CHURCH AND CONGREGATION, STONY  
PLAIN, CANADA.



PARSONAGE OF STONY PLAIN CHARGE,  
REV. R. BIRK, PASTOR.

ahead and here I was. The settlement lay scattered on the snowy plain and looked rather inhospitable with its rude shacks and tiny houses. I made my way to where I thought the post office might be, and finding that nothing had been done, set about to make ready for a meeting that night. First I tried for a lodging place. Failing to find accommodations in a home I applied at the place which passed for a hotel. "We are plumb full," said the landlady, "but," she added, "you can come in out of the snow."

After some trailing the school officers were found and their permission secured for the school house. The children advertised it, and when the time came for the meeting the house was packed. We began with singing. I gave out printed sheets with old tunes. How hungrily they grasped them and how they sang! Then we had a gospel temperance lesson. Poor souls needed it, and they listened eagerly. How long it was since some of these people had followed a prayer there is no telling, and doubtless some of them heard prayer that night for the first time in their lives. There was little privacy at the hotel and after the meeting the comments among the boarders could be heard.

"It's some moons you bet since I was at a church meeting before."

"You?—haw! haw! you never saw a church."

"I didn't? Well, I reckon. When I's a kid me an' my sister we went to Sunday School."

"You need it now, 'Greasy.'"

"That's no joke; an' them pieces we sung to-night made me think some."

"Yes, boys," from an older voice, "we sure do need meetins like that here. It wouldn't take much to make me swear off drinkin' teetotal. It's what I ought to do, an' you fellows here every tough hide o' ye ought to an' ye know it."

"Guess you're right on that, Mack," and other assenting remarks followed as they went on to their uncomfortable beds.

And then the blizzard came. All night it swept over the town. It came into the hotel through the cracks in the doors.

It got so cold I was forced to sit first with one side to the little stove and then the other, and keep turning all night. (My bed was a chair in the dining-room.) In the morning the men shoveled the huge drift from the doorway and one of them succeeded in getting to the post office. He brought back the news that the railroad track was drifted seven to twelve feet deep for probably twenty miles. That meant that I must remain in the place until the trains could run. From the human viewpoint, it was not a pleasing prospect, but if it was God's plan, it then was my privilege.

There had been a dear little girl and her brother at school who had taken to me, and I to them. They had asked me to come to their house "for dinner." So when after several hours the storm abated, I found my way to the home of these children. It was a well built shack on the farther edge of the settlement. There was one room. In the one end of the room lived my two little friends with their father and mother; and in the other end lived their older sister, her husband, and their children. When through inquiries they found that my accommodations at the hotel was a chair they kindly invited me to share their home. "I know that chair at the hotel; it is not comfortable. But our big chair is. And our stove is better. You are welcome to stay with us free." I can see yet, that table with all of them around it, and the reverence of the older man when he asked me to "say grace." I don't know how that woman managed to get such a good dinner out of the materials she had. But love and welcome were in the seasoning, and that may be the whole secret.

In the afternoon the blizzard began again and one of the men had to guide me back to the hotel. For though their invitation was so kind, I could not accept even the chair which they themselves needed. The next day they sent for me. The baby in the younger family had taken sick. I went. The older woman met me at the door. "Oh, do come in, dear little James is awful bad," she said, weeping, and led me to where



the young mother sat with the child in her arms. Just a girl she was, in her teens, but with a family on her slender shoulders. Her drawn face showed her grief. I bent to look at the little one. He was indeed suffering, and presently began to struggle in a convulsion.

"Oh, save my baby!" she cried, jumping up and putting him into her mother's arms; then walking up and down wringing her hands. "Oh, Jesus!—my baby! my baby!" Turning to me her mother pleaded, "You talk to Lena—the good Lord is kind, isn't he—you talk to her."

"Oh, lady, my dear little James! my poor baby!—help me." She leaned on me for comfort and I tried to comfort her. Meanwhile in a corner her other little children were fighting over a toy. Little strength did this frail girl look to have for the burden that was upon her. Where was the husband in this hour when she needed his strength? Ah, that is another story. And when the Books are opened, those who legalized, and made, and sold liquor may be called upon to answer.

After staying with her until late I went back to the hotel, having promised to return next day and to come any time if needed.

The storm lasting several days, would seem to abate in the forenoon and toward evening rise again. At times not a house, nor person, nor any object could be seen three feet away; nothing but that thick blanket of snow driving, driving, driving. The cold was intense. Fuel was giving out and food becoming scarce. Sometimes when I made my way out amid the drifts a pack of hungry dogs would follow.

It was indeed a sad little home I found each time I went to see the sick baby. Each time the little mother looked more wan and ill herself, and did not lose one bit of her frantic passion to keep the baby, though to the rest of us death for the little sufferer seemed but a blessing delayed. The doctor forty miles away could not even be sent for through the storm. At last death brought relief. They came to the hotel to tell me and said, "She wants you."

I found her resigned, but sorrowing as a mother will. She wanted me to first see "how sweet" he looked. We looked at him as he lay upon the little table in this room where they ate and slept, the only room they had. She kissed the cold little face and stood as if in the presence of angels, with motherhood's eternal look of love upon her. Then turning to me, she said:

"You will have a funeral service for me?"

"Oh—," I faltered, "I never did that—it is for a minister to do."

"There is no minister,—and oh, how can I lay my baby away without a Christian service." She wept and clung to me.

I thought of a way, and went about the town until I had gathered two or three age-worn Gospel song books and found four people who would sing. Some kind man went for the coffin, driving about thirty-four miles and back. When he returned the service, if it could be so called, was held.

The body in the little casket lay on the table by the window; the family was seated on one of the two beds, and the neighboring women sat on the other; while we who were to sing occupied the few chairs, and the men, not a few, who had come to help stood, until the room was quite filled. I never saw a more reverential air than had those weathered pioneer men and women there that day. It was surely a time in their lives when a Gospel sermon would have touched their hearts. I could only pray that what we tried to do in His name would by His Spirit prove a message from Jesus himself to each one.

No persuasion could keep that mother and grandmother from going along with the body to the grave twelve miles distant, where was a little collection of settlers' graves which they called the cemetery. We heated plates and flat-irons for the sled and gave what wraps we could. "It wouldn't be right not to go," they said and went; though how they made the trip without freezing was really a cause for wonder.

Were they not worthy of the help some Eastern church could have given by providing a church and pastor for them? And this was only one of those hundreds of such places in the far West where the Church has not laid hold of her missionary task.

It was night when they returned from "the cemetery." The neighbors had stayed and had a warm stove and hot coffee waiting for them. Then all went to their own little homes, and an air of seriousness seemed to settle over the town.

Yes, they had seen death before. It was not unusual in this place to hear angry voices in the saloon and then see a man stagger out wounded and bleeding. And a few unmarked graves out on the plain held secrets no one cared to know. Yes, and men had lost their way and frozen to death. This time it was different. It was only a baby, but they had looked upon it and they saw Purity, Innocence, Death, Eternity. It was a look which silenced them, awed them, moved them. At such a time God can work through His Church to save souls.

There are every day such opportunities passing in far-west places of Canada and the United States where no Christian missionary is at work. Does this stir up the love of Christ in you? Then be a Gospel promoter every minute of your life for "this is the only generation you can reach."

The home mission books for the fall study are, "The New America" and "Immigrant Forces" for adults, and "Comrades From Other Lands" for juniors.

The foreign mission text-book on our own work is under preparation. Plan to use it after the holidays.

The 1914 Program announcement will appear next month. It is going to be the best yet, covering a wide range of topics. Watch for it.

It is said that William J. Bryan, Secretary of State, is supporting eight boys and girls in mission schools in foreign lands.

## Young People's Work

WILHELMINA B. LENTZ, SECRETARY  
CHALFONTE, PA.

The following pledges for kindergarten work have reached me since July:

Mission Band, First Reformed Church, Schuylkill Haven, Pa., one share; Mission Band, Bethany Reformed Church, Crescent, N. C., one share; Mission Band, Christ Reformed Church, Bethlehem, Pa., one-half share; Junior Congregation, Grace Reformed Church, Akron, Ohio, one share; Heidelberg League, Reformed Church, Greenville, Pa., one share.

Now that our young people's and children's organizations are planning their winter's work, will they not think of the children of other lands? May we not have many pledges during the coming month to help and encourage the good work?

## UPRISING AMONG ORIENTAL WOMEN.

With the proclamation of the constitution in Turkey in August, 1908, thousands of women threw off their veils and streamed into the streets with their husbands to join in the general shout of "liberty." Though this proved to be a premature attempt, and the women have since been forced back into their former seclusion, yet below the surface the ferment continues unabated, and it cannot be long before the social life of Turkey will be transformed.

The last few years have seen the birth of a national consciousness in Persia, and with it there also an awakening has begun among the women. In one town a hundred schools for girls have been opened in a year. In China, also, schools for girls are springing up like mushrooms in almost every province, and though owing to the lack of qualified teachers, much of the work that is being done is almost comically crude, yet the pathos of these women's eagerness turns laughter into something nearer tears.—*Missionary Review*.



**IMMIGRANT GIRLS' HOME.**

It was interesting to be entertained in this Immigrant Girls' Home, at 9 State Street, in New York, conducted by the Woman's Home Missionary Society of the Methodist Episcopal Church. This work for girls appeals to one's sense of service. It has been carried on for twenty-three years. A Superintendent and house mother gives the sympathetic welcome and friendly care of a Christian home to the strange girls brought to her; with her help and guidance they are sent to friends and situations with this farewell sentence ringing in their ears, "Remember, whatever happens, this is always your home."

Two kindly-faced women meet the girls on Ellis Island, befriend those who need it and invite those who have no other accommodations to the Home, that they may make their start from there.

The various holidays, such as Thanksgiving, Christmas, Washington's Birthday, Easter and the others are appropriately celebrated. The Superintendent's Evenings At Home have been the source of much pleasure and profit. Each week during that month, thirty or more girls gathered together for a social evening of games, followed by refreshments.

This Home cared for steerage passengers saved from the Titanic disaster.

During the year just closed 991 ships were met; 240 new arrivals at the Home representing eleven nationalities; 1,533 letters written; 50 telegrams sent; 111 girls sent to friends; 128 girls sent to situations; 10 weddings in the Home; 77,434 meals served, and 6,193 lodgings provided.

Thus our Methodist sisters are meeting their opportunity among the unprotected newcomers. It is a glorious work, yielding gratifying results. True, the personnel of the Home is continually shifting like ships that pass in the night, but here is Christian sisterhood's greeting; they may learn to cheat and debauch later from Americans greedy for gold, but thanks to some of the Christian women of America they can remember, "I was a stranger and ye took me in"—entertain-

ing the Christ in the guise of these "least ones." God speed the efforts of the Immigrant Girls' Home.

F. C. E.

**LITERATURE.**

MRS. D. H. FOUSE.



ACON tells us that "Reading maketh a full man; conference a ready man, and writing an exact man." "Reading maketh a full man." If one is interested in any subject whatever, his desire is to become full of it—and as he becomes full of it his enthusiasm is enkindled.

If we would become full of missions and wax enthusiastic, we will seek every piece of missionary literature we can get our hands on and "read—not to contradict and confute; not to believe and take for granted, nor to find talk and discourse; but to weigh and consider."

Realizing this, those of us who are interested in having our Ladies' Missionary Societies, Mission Bands and all like organizations become more active and earnest, know that the best avenue is through our missionary literature. With knowledge comes interest. If each member of every society could come directly in contact with a returned missionary and learn from him direct many facts, it would have a wonderful effect in creating interest; but this is impossible, so we must depend upon our literature.

The motto of our General Secretary is "A Good Circulation." We at this great distance from the center of our publishing interests are at some disadvantage. I couldn't help but note this when I had charge of our denominational literature at the School of Missions at Boulder. Ladies of other denominations in groups would discuss their tracts, booklets, etc., and thus create more interest, while our own denomination was so little known that, aside from our own few members no one gave our literature much attention.

The motto, "A Good Circulation" and our distance from the heart of things make me think of the oil wells and getting the oil to the stations where it is to

be refined. They cannot depend upon one set of pumps forcing it the entire distance, but must have relay stations. Now these relay stations, we have furnished in our Synodical, Classical and local literature secretaries, and eventually when we have learned what our duties are in these various capacities, we will succeed in having "a good circulation."

Probably few of us have prejudices to overcome like what were once so common. It is the exception when one hears, "Oh, I don't believe in missions, anyway Foreign Missions." We have so far advanced in growth and knowledge of the teachings of Jesus, that we believe in one God, one Fatherhood, and one Brotherhood. Hence all are children of the common Father whatsoever locality he may reside in. And we who have been privileged to live under the teachings of Jesus and are striving to live the principles of His teachings are anxious that these same principles may be taught and lived in every tribe of every nation. But I suppose the problem with most of us is how to make our members realize that missionary literature is of importance enough to demand some of their time.

To reach the standard of excellence set for us by the general society, or, in other words, to be a Front Line Society, we must have our subscriptions to THE OUTLOOK OF MISSIONS equal to one-half the membership of the society. From the statistical report given in January, 11,136 members take 2,727 copies of THE OUTLOOK. This is less than 25%. One of the Eastern Classical societies—Lehigh—has reached 50%—the only one reported so far.

We would recommend, then, that we endeavor to put THE OUTLOOK into at least 50% of our homes. Those of us familiar with it know it to be a most excellent little magazine and certainly reasonable at 50 cents per year. I think it should be our habit to read it from cover to cover.

We would call attention to the Sunday School paper, *Leaves of Light*, which publishes excellent items of a missionary character, very attractively, once a

month. Another item in the standard set for us that pertains to literature is a "Mission Study" held in or under the auspices of the W. M. S., and another is monthly meetings, each with regular programs.

In closing I will give you a little poem, a bit of literature from our last school of missions:

The church was very quiet  
But my heart was sore depressed;  
I was fired with constant service  
Day by day which brought no rest.

Tired of all the long days' serving  
While my friends some respite had,—  
Carrying loads of heavy burdens,  
While around me all were glad.

But I listened to the sermon,  
Caring not much what was said,  
'Till I found it was of service  
That the pastor spoke and read.

"Service? 'twas the life of Jesus,  
Service? 'tis for you and me,  
Would we follow Christ our Master?  
Service then the way must be."

Looking up I saw my Master,  
And His face was grieved with pain.  
"Must I serve?" I faltered feebly,  
But no word He gave me then,  
Only led me from the church door  
To my home, without one word.

All that day I saw His grieved look  
Then at night He said to me—  
"You are tired of giving service?  
I can take it all away.  
Home and friends and tasks I gave you  
Work I've trusted you to do.  
I can pass it to another,  
You may have your own, own way.  
I will free you from the service  
Which I planned for you to do."

Then my heart grew cold within me.  
What, I questioned, would life be  
If He should take from me service,  
Service He had given to me?  
Day by day I saw the grieved face  
Of my Master full of pain,  
While each night He said it over:



"You are tired of giving service?  
I can take it all away.  
I will free you from the service  
Which I planned for you to do."

Then I said, "O Heavenly Master,  
Let me serve Thee night and day  
In whatever way Thou choosest,  
Only let me serve, I pray!"

Then the sweet smile, strangely tender  
Beamed upon me, once again:  
"Come," He said, "come nearer to Me,  
You are my familiar friend.  
Having not the joy of others,  
Missing much which they call gain,  
Often weary, always lonely,  
You shall now be glad again.  
Glad because I walk beside you,  
Glad because of service sweet,  
Which your willing life shall render,  
Day by day because we meet."

LYDIA LORD DAVIS.

**MISSIONARY SOCIETY OF JUNIATA  
CLASSIS WILL SUPPORT MISS  
META BRIDENBAUGH.  
MRS. J. G. RUPP.**

The twenty-third annual meeting of the Missionary Society of Juniata Classis met in Grace Reformed Church, Mann's Choice, Pa., Rev. E. M. Adair, Ph. D., pastor, September 16-18. Each business session was opened by one of a series of talks on "Aims in Prayer," by Rev. J. Riley Bergey, of Altoona. A year ago this convention tried an experiment new in our Church of conducting Mission Study classes in connection with the business sessions. It proved a success, and the experiment was repeated this year. The text-books recommended by the Missionary Education Movement for the winter of 1913-14 were used. The class on "Immigrant Forces" was led by Mr. Joseph Wise, of Philadelphia, Treasurer of the Home Mission Board. Mrs. J. G. Rupp, of Allentown, taught the class on "The Emergency in China." These classes were a very popular feature of the convention.

The convention assumed the same benevolences as a year ago. In addition adopted the following resolutions:

1st. That a \$500 Church-building Fund be raised, to be known as the Juniata Classis Church-building Fund.

2nd. That this society become responsible for the support of Miss Meta Bridenbaugh as our classical missionary to China; that we form a Prayer Circle of six hundred women of the Classis with a contribution of a dollar from each annually for five years; and that a central committee of five women be appointed by our chairman to carry out the plan; and that the plan shall become operative when the amount is pledged."

The next annual convention will be held at Huntingdon, in October, 1914.

**THE LOYAL LITTLE MISSIONARY.**

ANNA FROELICH.

John Rutger was on the boat with his parents for the Hudson River excursion. Lee Chwang was also one of the excursionists with his father. Much to the dismay of John's mother, he and Lee became friends on the way and could not be kept apart. Lee's little brown eyes were keen and his movements quick in their romps about the deck.

Mrs. Rutger caught John as he hurried past her, and whispered to him, "Don't play with that little foreigner, he's a Jap, he belongs to the East Side."

"But mother," said John, "he can't help that. He's my brother. I must have somebody to play with and I like Lee."

One evening John and his mother talked about the day on the boat and of Lee Chwang. "Miss Albert says that all children are brothers," said John. She says, "God is Father of us all." She tells us that in Sunday School. She goes to the East Side Mission every Sunday afternoon to teach little boys like Lee and then she tells us about them next Sunday morning. They don't all know down there that God is *their* Father too, and that He gives us sunshine and flowers and friends, and all beautiful and good things. We give our money each Sunday for the boys on the East Side so that they can learn to read about God, to sing to Him and to pray to Him."

"Does Miss Albert tell you whom they

pray to? Does she tell you about their idols?"

"Idols! No, we don't talk about idols in Sunday School. We talk only about God, the Father of us all. God is everybody's Father and everybody is brothers, and we must be kind to the foreigner as well as to our own family and friends; then big people will call us little missionaries."

Mrs. Rutger's heart was full of love and pride for her manly little boy as she tucked him in bed that night. She, too, took a keener interest in the work of the Home Missionary Society and of the teaching of missions in the Sunday School, for John was a loyal little missionary at heart.

### MY LADY.

BY HELEN A. WALKER.

I know a lady in this land  
Who carries a Chinese fan in her hand,  
But in her heart does she carry a thought  
Of her Chinese sister who carefully  
wrought  
The dainty, delicate, silken toy,  
For her to admire, for her to enjoy?

This lady has on her parlor floor  
A lovely rug from a Syrian shore;  
Its figures were woven with curious art—  
I wish that my lady had in her heart  
One thought of love for those foreign  
homes  
Where the light of the Gospel never  
comes.

To shield my lady from chilling draft  
Is a Japanese screen of curious craft.  
She takes the comfort its presence gives,  
But in her heart not one thought lives—  
Not even one little thought—ah, me!—  
For the comfortless homes that lie over  
the sea.

My lady in gown of silk is arrayed,  
The fabric soft was in India made.  
Will she think of the country whence it  
came,  
Will she make an offering in His name  
To send the perfect, heavenly dress,  
The mantle of Christ's own righteousness,

To those who are poor, and sad, and forlorn?

To those who know not that Christ is born?

—*Missionary Review of the World.*



LITTLE MARY.

Many of the ladies will pleasantly remember little Chinese Mary, the adopted child of Miss Carrie J. Dreibelbies, who was one of our missionaries to China, but because of ill health was compelled to withdraw from foreign service.

Mary was only eight days old when left on the doorstep, a tiny, forsaken babe, which was taken in by her benefactress and nourished with a fountain pen filler. She was four years old when she accompanied her foster-mother to some of our synodical sessions, where we heard her sweet little gospel songs, which she sank with unconscious, but touching appeal.

The conventional "bob" worn then has been succeeded by two regulation braids of black hair. Her general appearance is quite like our own slight and wide-awake American lassies of ten. While Miss Dreibelbies serves as superintendent of the Phoebe Deaconess Home, at Allentown, Pa., Mary is pursuing her studies during the school year in Wilmington, Delaware, with a sister of Miss Dreibelbies and spending her vacation at the Home.

It was a genuine pleasure to see the dear child again. Of course, she is too young to consider definite life purpose, but the true mother who has cared for



her physical being is giving her the Christian nurture which she hopes in maturity may lead her to serve Christ among her people.

"That is between Mary and her Lord," said Miss Dreibelbies as Mary crept trustfully under the arm and close to the heart, both of which had protected and loved her from her earliest remembrance.

Our prayer is that great love and wisdom be given all those who have to do with the moulding of this young and plastic soul during these important years. Thus may "Little Mary," who knows no earthly father, be led by her heavenly One to turn many souls to righteousness and shine as the stars, forever and ever.

F. C. E. \*

#### WOMEN AS HELPERS IN CHURCH WORK

REV. J. P. KRECHTING, D. D.



THE statement of this theme implies that, in the New Testament conception, men are the natural leaders in Church work, and that women are to be the helpers. Whether all men want them to be helpers or not, the fact remains, they will help. They have already accomplished much, and their work will grow a hundredfold, when men once awake to realize how much more and better work can be done by a combination of two forces, the strong and the gentle, the head and the heart. From the very beginning, Divine compassion felt that it was not good for man to be alone and declared, "I will make him an helpmeet for him." And ever since, no home, no society, no Church organization has been complete where woman, man's suitable helper, has been lacking.

Every added year, as the human race grows broader and deeper, it will approach to a more evenly adjusted social balance, where the two sexes working together in union, divinely blessed, offer variety yet unity—a God ordained mutuality. Step by step and year by year, the gentler sex is advancing to the goal of her fullest development, and high destiny, as man's fellow-worker. As the

true rights of the two sexes are settled, there will be no hindrance or obstacle in the way of her unfolding the peculiar character of her personal faculties, intellectual, moral and spiritual, as an independent power in the practical work of the Church. And that independent power will not create division, or difference of plans or interests; but inconceivably greater will be the gain for the kingdom of righteousness, as the result of the balance and harmony of the masculinity and femininity, each developing that which is highest and best in each other.

Women's quicker insight into things, and her warmer affections will act as a mighty spur and inspiration on the slower perhaps stronger intellect of man, mutually helping to solve all the practical problems of humanity. They will help each other most, when in closest intimacy, they yet remain most different and distinct; she constantly growing more womanly, he constantly growing more manly.

"Man when he is truly manly, carries his strength in his head. Woman when she is truly womanly, carries her special strength in her heart. Neither monopolizes the special department, but by eminence, he is reason, she is love. Woman, however powerfully she may think, and in some instances she will think more powerfully than man, is the representative of affection. Man, however ardently and constantly he may love—and in some instances he may love more ardently and more constantly than woman—is the representative of thought. If any of us think this discrimination gives any advantage to man, it is not only because we are not yet Christian enough to acknowledge that the spirit is grander than the intellect, holiness wiser than logic, the human heart deeper and nobler than the head."

Wonderfully the truth of Scriptures is being verified in the history of the Church of Christ, that, "There are diversities of gifts, but one Spirit." In the practical work of the Church, therefore, "What God hath joined together let no man put asunder."

It is strange, with the splendid results of woman's beneficent work before them,

that every Church in the land has not yet an active Woman's Missionary Society. If the fault could be traced, would we not find that in most cases this lack is due to an unreasonable prejudice of the pastors?

For wisely it has been hinted, "it is by the law of social diversity, reciprocity and balance, that the greatest results are worked out," the greatest good is accomplished. And nowhere is this so true as in the practical work of the Church.

Here, woman finds her most congenial and useful field for the exercise of her consecrated gifts. Oh, how wisely and usefully she has employed them during the last quarter of a century! With man, she has entered the wildest and most savage lands; faced deathly climates, all manner of unimagined horrors and perils by land and sea. Hardships and dangers have not dampened her zeal and devotion in the pathway of duty. Love to Christ and love to man, having become the master passion of her redeemed heart, she has laid every gift and talent at the Saviour's feet. As physicians and zenana workers, women have gained access into homes, walled by the custom of centuries. And the same heroism and spirit of self-sacrifice distinguished many of the lives of our women home missionaries—wives of clergymen who serve the Master at starvation salaries. How many of them plan and toil to keep the wolf from the door, to nourish the children, and to keep the dominic looking respectable! Why the long-continued hardships and sacrifices they endure, shame the swift death of the martyrs who died at the stake. Woman helpers are the joy and inspiration of many a pastor's heart. The Church would not endure without them, and the practical help which they render. Did you ever think of this, that even God—I say it reverently—could not redeem the world without woman's instrumentality? The God-man was born of a woman, to save the world. Who, therefore, would set a limit to her sanctified activity? How the Lord has blessed their efforts, and glorified their work, since the start of the first Missionary So-

ciety, a little more than fifty years ago! Pray for the mothers and sisters, the trainers of youth, the deaconesses, all helpers in the practical work of the Church! And let him be ashamed who does not bid them God-speed in the work upon which God has so manifestly set His seal.—*Lutheran Mission Worker*.

The women of St. Luke's Reformed Church, Braddock, Pa., organized September 24, 1913, with sixteen charter members. This congregation has always done the contributing part of a missionary society through a Ladies' Aid and Missionary Society, which is a condition peculiar to the churches of this section. Mrs. Bertha Harris, of Trinity Church, Wilkinsburg, President of General Synod's Woman's Society, effected the organization and gave some very helpful advice. A social hour followed. It seems appropriate that the organization should have been effected in the parsonage and during this time when the heart of the Church is centered on the 75th Anniversary of our Foreign Board.

Mrs. W. H. Shults reports an interesting meeting of the W. M. S. of Kansas Classis in Denver, Col., our farthest West English congregation. Only six delegates present. Miss Lydia A. Lindsay and Revs. J. Mori and J. C. Horning were the speakers.

#### CLASSICAL REPORT.

The W. M. S. of Tohickon Classis, Eastern Synod, held its annual meeting in South Bethlehem, Pa., September 4th, 1913. Mrs. J. A. Mertz, Durham, Bucks County, Pa., President.

Pledge of \$450.00 paid in full. Special contributions to Home Missions were: \$30.00 to Phœbe Deaconess' and Old Folks' Home, and \$25.00 to Church-building Fund; Scholarship Fund, \$25.00; Contingent and Literature Funds, \$12.50; Thankoffering, \$70.10; total receipts, \$612.60. There are four W. M. S., nine Auxiliaries and five Young People's Societies. Total membership, 666. Mission Study Classes,



4; OUTLOOK OF MISSIONS, 77; *Leaves of Light*, 16. Secretaries of departments appointed.

#### SOMERSET CLASSICAL SOCIETY.

The twenty-eighth annual meeting of the W. M. S. of Somerset Classis was held at Berlin, Pa., August 28, 1913. Addresses were delivered by Mrs. W. R. Harris, and Rev. Jacob G. Rupp.

The Committee on Statistics reported seven societies with 154 active members, and \$371.16 as the amount paid to the Classical Treasurer.

All the officers were re-elected.

The society voted to give \$25.00 in memory of Mrs. L. B. Evans, the first President of Somerset Classis.

Mrs. W. H. Stotler was elected delegate to the Synodical Society, also to the General Synodical Society.

The invitation of the Salisbury congregation was accepted as the place of meeting in 1914.

The President appointed the following Secretaries: Of Young People's Societies, Mrs. J. G. Ogle; of Thankoffering Boxes, Miss Evelyn Truxal; of Literature, Mrs. E. M. Loechel; Life Members in Memorial, Miss Ella Philippi.

#### THE PRESENT CRISIS IN THE WORLD OF ISLAM.

(Continued from page 399.)

to his religion twenty or more times a day or live in conflict with his environment. So there have arisen two parties among them—the party of reform and the party of revolt. That an intellectual crisis is at hand may be seen in the fact that in a part of the Moham-

edan world 99 per cent. of the women cannot read. In Egypt, on the other hand, there are 207,000 boys and 28,000 girls in government schools.

"It is a sorry attempt to reform Islam. If Lord Cromer's statement is true, 'Reformed Islam is Islam no longer,' then, in place of this lack of Islam, we must give them something better. This is the spiritual crisis of the present day. Many Mohammedans are reading Christian books and literature. The whole Mohammedan world is ripe for evangelization."

It is not prayer that is illogical, it is not prayer that cuts across the orderly working of the forces of God. It is the want of prayer that is disruptive and that interrupts the orderly workings of the plans of God and that fractures His plans here in the world.



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**WHY** should we give money to save the heathen abroad when there are heathen in our own country to save?

There are other "WHYS" equally logical.

**WHY** should I give money to save those in other parts of this country when there are needy ones in my own State?

**WHY** should I give for those in other parts of the State when there are needy ones in my own town?

**WHY** should I give to the poor in the town when my own church needs the money?

**WHY** should I give to the church when my own family wants it?

**WHY** should I give to my family what I want myself?

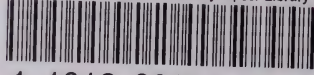
**WHY?**—Because I am a Christian; not a heathen.





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